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THE FIRST
DISCIPLES OF SAINT DOMINIC

Nihil obstat:

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THE FIRST DISCIPLES OF SAINT DOMINIC

ADAPTED AND ENLARGED FROM

FATHER ANTHONY TOURON'S
HISTOIRE ABRÉGÉE DES PREMIERS DISCIPLES
DE SAINT DOMINIQUE

BY
THE VERY REV. VICTOR F. O'DANIEL
O. P., S. T. M., Litt. D.

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TO

MARY AND FRANCIS DOUGHERTY

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NIECE AND NEPHEW OF

THE VERY REV. CHARLES H. McKENNA, O. P.

"FATHER OF THE HOLY NAME SOCIETY

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"Father O'Daniel has been faithful, as well as tireless, in his chosen field of labor; and he has deserved well of Catholic historical literature. This latest product of his able pen, *The First Disciples of Saint Dominic,* not only maintains the high standard of his other works, but also fills a long-felt want in the English language. It makes delightful, edifying, instructive reading" (Right Rev. Thomas J. Shahan, S. T. D., *rector emeritus* of the Catholic University).

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FOREWORD

Father Anthony Touron, O. P., was one of the outstanding historians of his Order in the eighteenth century. God blessed him with a splendid mind and a life of far more than the ordinary length of years, both of which he conscientiously used in behalf of religion. He was no less conspicuous for his virtue than for his tireless industry. A man of his learning, ability, and character must have exerted a strong influence on his generation. Touron first saw the light of day at Graulhet, in the Department of Tarn, southwestern France. Some give 1688 as the year of his birth; but the correct date seems to be September 5, 1686. As he lived until September 2, 1775, he lacked only three days of attaining the ninetieth year of his age. He died and was buried in Paris.

Father Touron's early life in the priesthood was most likely spent in teaching and preaching; for he seems to have been fifty years of age, if not more, before he began to write in earnest. Yet by the time of his death he had brought out some thirty volumes, eight or nine of them quartos, on various subjects. The greater part of his literary output, however, deals with Dominican biography and history, fields in which he has certainly deserved well of all who are interested in that class of knowledge.

One generally finds it stated that the first product of Touron's pen was the *Life of Saint Thomas of Aquin,* with an exposé of the Angelic Doctor's teaching; and that this book appeared in 1737. Yet the two copies of it before us bear the date of 1740. The *Life of Saint Dominic, Founder of the Friars Preacher,* containing biographical outlines of some of his first disciples *(Histoire Abrégée des Premiers Disciples de Saint Dominique)* was issued in 1739. Both these works are in quarto. From 1743 to 1749 they were followed by six other quarto volumes entitled: *Illustrious Men of the Order of Saint Dominic (Histoire des Hommes Illustres de l'Ordre de Saint Dominique).* All the learned Friar Preacher's writings were published in Paris, and

(with the exception of a short Latin treatise on the Most Holy Trinity) are in French. The last of them, fourteen twelvemo volumes on the general history of America—written from an ecclesiastical point of view, was not completed until 1770, when its author was well past eighty years of age. Doubtless this fact explains why it falls below the standard of his other studies.

Practically all Touron's works have received (and deservedly) a generous measure of praise. De Feller (*Biographie Universelle,* XII, 173) likens his *Divine Providence,* in some respects, to Bossuet's *Civil Polity Drawn from the Holy Scriptures (Politique Tirée des Paroles de l'Ecriture Sainte).* Many of them have been translated into other languages. Some critics laud our author's style, which at times is a little jerky and oratorical. But that which specially appeals to the student is his keen historical sense and acumen. These combine with frequent references and quotations to gain credit for his statements. Investigation and comparison have shown him to be well acquainted with history as well as accurate in his presentation. For these reasons, it need hardly be said that the high repute which he enjoys as a reliable writer is no more than his due. Ever and always is it clear that what he says has stood the test of close and candid scrutiny.

Unfortunately, like most of the literary men of his age, Father Touron frequently does not give either the full names of the authors to whom he refers, or the full and exact titles of their works. At times one finds only the Latinized name of the writer, then not an uncommon thing, and an abbreviated form of the title, or even merely the substance of it in a language different from that in which it appeared. Dates and places of publication were often lacking. The same difficulties were not infrequently met with in the books used for collation. Nor was it always possible to ascertain whether the source was printed or in manuscript. For these reasons, ever and anon, we could not be as full and exact in the references as was desirable. This will explain such *locunae* which the reader will hardly fail to notice in the foot-

notes and bibliography. Yet we did the best that could be done under the circumstances.

That part of the erudite Frenchman's works which is here adapted into English for the first time is the second portion of the book which gives the life of Saint Dominic, or *Brief Outlines of the Lives of the First Disciples of Saint Dominic (Histoire Abrégée des Premiers Disciples de Saint Dominique)*. Touron does not profess to write about all who deserve to be better known. In fact, he expressly says that he chose only those who seemed to him to be the more noteworthy. Yet, as will be seen in the text, these pages contain sketches of several whom he, accidentally no doubt, overlooked. A number of others were noted who might well have been included; but the difficulties, which will now appear, rendered it next to impossible to look up their careers.

This adaptation has been accomplished under exceptional obstacles. In a disastrous automobile accident its compiler received a concussion of the brain, a compound fracture of the hip joint, and other injuries, which all but resulted in death, and caused him to be bedridden for some months. The work was begun when he was barely able to sit up. During a great part of the task it was necessary to call others, that they might get and bring books which were needed. Even after they had been placed within reach, it was with the greatest difficulty that they could be handled. Indeed, it was only towards the end of the work that the writer could at all manage for himself.

Despite these hindrances, however, no pains, except a search of other libraries (which was out of the question), were spared in order to verify the original author's statements, collate his work with those of different writers, ascertain ungiven dates, learn the full names of persons mentioned in the text or references, and find the titles of the many sources from which the story was drawn. These efforts may be partly seen from the "additional bibliography" at the end of the volume. Just now and then did we find it necessary to go against his opinion.

The tedium of convalescence inspired the adaptation; and the work is about the only kind its compiler could have undertaken at the time. We confidently trust that it will prove of no little interest to Catholics, whose mother-tongue is English, the world over, for heretofore nothing has appeared in our language on by far the most of the noted men here laid before their view. The lives of over fifty of Saint Dominic's disciples are sketched in its pages. All of them were in the Order during his lifetime. Practically all of them received the habit from his hands. They filled, and with rare honor, nearly every position in the Church. Two of them have been canonized, and eleven beatified. A number of others, who are still held in the highest veneration, may yet be accorded similar honors. Without exception they lived holy lives, toiled with all their strength for the salvation of souls, and died saintly deaths. They belonged to and labored in almost every Christian country of the period.

When it is remembered that Saint Dominic died in less than four years and eight months after the confirmation of his Order, the foregoing facts and figures certainly speak volumes in his praise. Any one might justly be proud of them. They are almost without a parallel. Yet they were but the beginning of a spiritual glory that had just begun to blossom. They afford an idea of the extraordinary picture we should have, if the early fathers had been careful to provide for the preservation of the memories of their confrères and the history of their institute by adequate records.

Sincere thanks are extended to all who in any way gave a helping hand in the work. The reader is requested to look kindly on whatever shortcomings or inconsistencies may have resulted from the difficulties under which it was executed.

VICTOR F. O'DANIEL, O. P.

THE DOMINICAN HOUSE OF STUDIES,
CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C., AUGUST 4, 1928.

SAINT PETER OF VERONA

(Saint Peter Martyr)

In the English-speaking part of the world especially all too little is known about this illustrious Friar Preacher. Possibly this is in part due to the well-known bias in England against the old-time inquisition, which spread thence into the colonies founded by that country; for Saint Peter was closely connected with that institution. Indeed, by not a few he is considered as a man without a heart. Yet he was most compassionate. His character was rounded out by an admirable strength of will and a mind so judiciously balanced that he neither shrank from duty, whatever the sacrifice, or even danger, it involved, nor allowed his heart to control his judgment.[1]

Father Thomas Agni of Leontino, another noted Dominican, archbishop of Cosenza, and later patriarch of Jerusalem, was the first to write a life of the blessed martyr. His testimony should be all the more reliable because he lived for many years with Saint Peter of Verona, had been his superior, and was an eye-witness of the principal events in his life. The work shows no signs of undue predilection. Agni's original manuscript was for long years at Saint Mark's Convent, Florence. Another, with some additions by Father

[1] This paragraph is an addition by the editor for the sake of the American reader.

Ambrose Taegio, was preserved in the Convent of Nostra Donna delle Grazie, Milan.[2]

The editors of the *Acts of the Saints* (*Acta Sanctorum*), commonly known as the Bollandists, in their third volume for April, gave Father Agni's life of Saint Peter to the public. Others have also written lives of him. We take advantage of these works, but pass over whatever might seem doubtful, or is of little importance, and give only those facts on which all the authors are in accord. Because of the abridged character of our narrative, the reader is left to his own imagination for the reflections that may be suggested by his personal piety.[3]

Saint Peter was born at Verona, Lombardy, in 1205 or 1206. When the Right Rev. Augustine Valerio, bishop of the same city, wrote his history of the diocese, the house in which our martyr was born still stood in Saint Stephen's Parish. His image was painted on the wall, with an inscription bearing the date of 1487.[4] The

[2] These manuscripts were still in the places indicated by Father Touron when he wrote his work. At the time of the confiscation of the houses of the religious orders by the Italian government, in after years, they may have been transferred to other centers. (Ed. note).

[3] Father Touron always gives his references on the side margin. At the side of these two paragraphs, which are one in the original, he notes ALBERTI, Leander, O. P., and he likely read Alberti's *Istoria di Bologna, De Viribus Illustribus Ordinis Praedicatorum, and Descrittione di Tutta Italia;* BAILLET, Adrian, *Les Vies Des Saints;* FLAMINIO, John Anthony, *Vita Beati Petri Martyris;* FLEURY, Claud, *Histoire Ecclésiastique;* MALVENDA, Thomas, O. P., *Annalium Ordinis Praedicatorum Centuria Prima;* PIO, Michael, O. P., *Delle Vite Degli Huomini Illustri del Ordine di San Domenico;* VALERIO, Augustine, whose work consulted by Touron seems to have been a history of Verona.

[4] *Acta Sanctorum,* XII (third vol. for April), 686. Father Touron used an old edition of the *Acta Sanctorum,* the pagination of which does not correspond with that of the volume we used (dated 1866) to verify his references. The pages and numbers for the *Acta,* all through this sketch, are given as they are found in Vol. XII, Paris and Rome, 1866. (Ed. note).

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same prelate assures us that Saint Peter belonged to a noble family—a fact which is not recorded by other historians. These simply tell us that his relations were adherents of new Manicheanism, which was then widely spread through Italy, and made open profession of their belief in its tenets. It was but natural that, in their misguided zeal, they should early seek to impregnate the mind of their son with the unholy teaching of their sect. Doubtless they never dreamed that providence had possibly caused him to be born in the bosom of heresy that he might be the better prepared to deal it a death-blow. At least we shall often find him in bitter conflict with the monstrous foe. Over it he gained many victories. We shall also soon see to what heaven destined him, and that the worldly wisdom of men not infrequently serves the designs of God rather than thwarts them.

Grace hastened to perfect little Peter's good natural disposition. From his earliest years, in order to arm him against the danger to which his birth exposed him, God gave him such a horror for the guiding principles which his parents and relatives sought to implant in his youthful mind that thenceforth he despised the praise of men and spurned their menaces. Neither the artificial discourses of the heretics nor their transports made the slighest impression on him. Thus, commencing to oppose error almost from the time he began life, he became the defender of religion and had the honor of suffering for the faith at an age when other people have not always attained the use of reason.

However displeasing these inclinations of his son, the cause of which he did not understand, were to the Manichean father, he flattered himself that they would dis-

appear in the course of time. Accordingly, as there was no schoolmaster in Verona who belonged to his sect, he entrusted the boy's early education to Catholic teachers. By the time of his seventh year Peter had learned deeply to appreciate the grace which God had bestowed on him, and set himself to profit by it. One day, when asked by an uncle what he had learned at school, the future martyr immediately recited the first article of the Apostles' Creed, thereby proclaiming the unity of God, the Creator of all things, whether material and visible or spiritual and invisible. This was a denial of the principal error of the Manicheans. Nay, it was a rejection of the very foundation on which their heresy rested; for they held that there were two first principles or creators—the one evil, from which came all material things; the other good, which is the cause of all spiritual beings.

Every means was used to persuade Peter, and even to oblige him to say, that all material things are the work of the devil, or the evil principle. "No," replied the youthful disciple of Christ; "there is but one first principle, the supreme God, omnipotent, and the sole Creator of heaven and earth. Whoever does not believe this truth can not be saved." The heretical uncle, confused by his defeat, and forseeing what might come to pass, spoke sharply to his brother, and told him that the best thing he could do would be to take the boy out of the hands of Catholics as soon as possible. "For," he added, "I fear lest, when he becomes older and better instructed, he may destroy our religion, should he pass over to the prostitute"—the name by which he designated the Catholic Church.

In these words the poor man unconsciously blas-

phemed and prophesied at the same time. As his brother was not less obstinately attached to the follies of Manicheanism than himself, he sought by the most impelling motive to bring him to his own sentiments. However, God did not permit this counsel to be followed. The vanity of Peter's father took keen delight in the boy's natural excellent qualities, which gave great promise in his studies. So he left him at the school.

It was then generally believed, says Baillet, that books and a college education were aids to the mind which one might use in any way. When therefore Peter completed his course in grammar and all that his early teachers were in a position to teach him, he was sent to the University of Bologna. Here, thrown in the company of many who were young and little accustomed to resist evil example and seductive temptations, the innocence of our saint was exposed to new snares. But he doubled his caution against the dangers which threatened him. Prayer, avoidance of persons and occasions that might lead him astray, a wise distrust of self, and earnest application to study were the barriers behind which he sought protection. In reward for his constant care providence, which had protected Peter from the poison of heresy in the house of his parents, preserved his purity of heart in a strange land. Thence it also soon led him to a more saintly school, wherein he began to prepare for the work which God had in store for him.

The zealous preaching of Saint Dominic, and the odor of sanctity which his first disciples diffused throughout Italy, especially among the Bolognese, offered the young student a means of salvation which he did not wish to neglect. He saw ever so many of his

fellow students, and not a few of his professors, enter the new institute. He regarded it as a safe haven, where he would be sheltered from the perils of the world, and saw in it a state of life in which he would be able to labor fruitfully for the spiritual welfare of others. While, therefore, only in the sixteenth year of his age he asked Saint Dominic to receive him into his Order. The request was made with great humility, and his admittance was without delay. From that time we see him begin a life of penance, in which he ceased not to advance in virtue until his death.

The young novice had profitted in the way of perfection from Saint Dominic's example and lessons for but a few months, when the death of the man of God deprived him of that splendid guide. However, always faithful to grace, the future martyr did not cease to direct himself by the holy founder's principles, persuaded as he was that he still had the saint present in the spirit of his institute; and that, in order to remove every fear of going astray, he had only to follow all the points of the rule with exactness.

Little content to walk in the footsteps of even the more fervent, he strove to surpass them in the practice of observance. The abstinence, fasting, vigils, and other means of mortification in use at Saint Nicholas' Priory would have satisfied him, had he consulted merely his bodily strength. But he sought to regulate himself by the ardor of his soul. Accordingly, to the austerities common in the convent he added others of his own, and carried them so far that his health gave way. No one doubted, for it was plain to all, that the zealous novice's pious excesses brought on his illness. However, God, who wished to be glorified by the labors of his faithful

servant, soon restored his health. His profession followed shortly afterwards.

Peter now wisely reflected on the artifices of the evil spirit, and learned to fear them. He realized that, in order to prevent a greater good, and to produce an illusion in the minds of pious souls, satan sometimes inspires them to undertake excessive mortifications, which are not pleasing to God, once they are not directed by obedience, or regulated by discretion. For this reason, he became more moderate in his practice of austerity, and took saner measures to keep the flesh in subjection without injury to his health. But what he considered moderate, or even tame-spirited, might well be thought extremely severe by others. However, grace and interior consolation, vouchsafed him in prayer, made seem sweet and easy to him whatever served to bring the body under the control of the mind, and to elevate the soul to a knowledge of God's perfection.

Thus enjoying the liberty of the children of Christ, our young novice gave himself to earnest study of divine wisdom and contemplation on the Sacred Scriptures. Among the community at Saint Nicholas' were many noted doctors who had shone as professors in the University of Bologna. These had become disciples of Saint Dominic that they might learn from him the secret of combining sanctity with learning, and of making the one serve the other for the conversion of souls. After their religious profession, some of these gave themselves to the work of the pulpit for the instruction of the people, the refutation of heresy, and the recall of sinners from their ways of evil. Others, sanctifying their labors by the merit of obedience, remained in the retreat of the cloister. These taught their younger

brethren. In thus forming future theologians and future preachers they had their part, by anticipation, in the triumphs which their pupils were one day to gain over the enemies of faith and piety.

None knew better than Peter of Verona how to take advantage of the opportunities thus afforded him. Removed from the scandal and tumult of the world, he enjoyed in the peace and quiet of his cloistral retreat all the facilities for learning which one could find in the greatest universities. Sustained by the example of many illustrious confrères who, like himself, aspired to the heights of perfection, our saint, without interrupting his practice of virtue and mortification, stored his mind day by day with knowledge. He made rapid progress especially in the science of the saints.

Such were the environment and the disposition in which the future martyr finished his studies, and was raised to the priesthood. Charity, modesty, zeal for the salvation of souls, together with an angelic purity, were not less distinguishing traits of the young priest than the extensive knowledge which he had acquired, and which he derived more from prayer than from books. Accordingly, he was at once adjudged capable of fulfilling his vocation in all its amplitude—that is to say, to instruct the faithful, to combat every kind of heresy, and successfully to defend the Church, whose beauty was marred by much moral corruption in its members, and whose teaching was opposed by any number of sectarians.

We presuppose the reader conversant with the history of Saint Dominic, and through it acquainted with the demoralizing opinions and impious teaching of the Albigenses. Thus this brief sketch of Saint Peter Mar-

tyr does not call for any detailed account of the errors he had to combat in his controversies with the heretics of Italy. Both these saints had to contend against practically the same errors.[5] It is quite probable that the moral and religious leprosy which infected France in the twelfth century passed from there into Flanders, thence gradually into Germany, and finally made its way into Italy, thanks to the troops of Frederic I and the stubborn schism which the politics of that emperor fostered against Pope Alexander III.[6]

The cities of the Ecclesiastical States could not be preserved from being tainted by the contagion which the Catharists, or new Manichaeans, spread everywhere. In 1207, Innocent III drove them from Viterbo, and fulminated censures against all who received, abetted, or followed them. The fourth Lateran council issued new decrees requiring that the corrupters of the faith should be searched out and severely punished. Frederic II also promulgated several imperial edicts on the same subject.[7] In that of February 22, 1224, he says:

> Those who are condemned by the Church, in whatever place it may be, and are brought before the civil power for judgment, shall be punished as they deserve. Those who are arrested, and, moved by the fear of death, wish to return to the Catholic Church, shall be perpetually imprisoned that they may do penance. The judges shall be obliged to take and closely guard all who are adjudged heretics by inquisitors deputed by the Holy See, or by other persons zealous for the Catholic faith. If they are formally condemned by the Church

[5] MALVENDA, *Annalium Ordinis Praedicatorum Prima Centuria, Anno 1221.*

[6] *Acta Sanctorum,* XII, 687; BAILLET, *Les Vies Des Saints,* April 29.

[7] FLEURY, *Histoire Ecclésiastique,* XVI, 237 (Book 76, No. 35), and 558 (Book 78, No. 65). As the Fleury used for verification is not properly paginated, the number of the book *(livre)* and article are also given. (Ed. note).

for this crime, then they shall be put to death. Abetters of heretics shall be punished in the same way, unless they cease to protect them after having received due notification. Those who, having been convicted of heresy in one place, move to another, in order the more safely to spread their errors, shall be punished in accordance with their deserts.

We also condemn to death those who, having once abjured their heresy in order to save their life, falsify their oath by returning to their error. We deprive heretics, their harborers, and their abetters of all right of appeal; and Our will is that heresy be completely banished throughout Our Empire. And since this crime, because it attacks God Himself, is greater than that of *lèse majesté,* We ordain that the children of heretics, to the second generation, shall be deprived of all temporal benefices and all public offices, unless they inform against their parents. Moreover, We declare the Friars Preacher and Friars Minor, deputed in Our Empire to look after matters of faith, are under Our special protection.

But neither the thunders of the Church nor the severity of the imperial laws succeeded in lessening the number or the malice of the Manicheans. Sometimes, intimidated by fear of punishment, they propagated their errors more secretly. When a misunderstanding arose between the powers that could chastise them, they threw off their restraint and joined hands with other enemies of the Holy See in order to attack the dogmas of faith with greater liberty. Oftentimes they themselves gave rise to such estrangements, or helped to keep them alive. They were bad citizens, worse subjects, declared enemies of religion, and hidden foes of the civil power. Thus the rulers, the country, and the Church were equally interested in suppressing their restlessness; for they all had equal reason to fear their violence. This had been experienced on more than one occasion.

Indeed, Manicheanism was an outstanding evil for which all were seeking an efficacious remedy, when providence brought Peter of Verona out of his retreat to combat the designs of the heretics, and to arrest the progress of their errors.[8] He possessed splendid talent for instructing the people, and for convincing them of the truths which he preached. More admirable still was his gift of touching hearts and inspiring even the most obdurate with salutary fear. It was this that led his superiors to send him through Italy as an apostolic man. Christ's Vicar did not wish to place any limit to his activity.

The Bolognese were the first to receive the fruit of his preaching. Then he proclaimed the word of God with the same success through all Romagna, Marca d'Ancona, Tuscany, the Milanese territory, and in nearly all the provinces of Italy. Everywhere his labors brought about striking conversions. Persons who had long been public enemies mutually forgave the injuries they had received. Noted sinners gave up their ways of evil. Many heretics abjured their errors, and were received into the fold of the Church; but we do not know whether the parents of the saintly Friar Preacher were among these.[9] Twenty years had not passed since one of his uncles had foretold what was now being actually accomplished.

The missioner was an enemy of everything that is against the law of God, of everything that defiled the religion of Christ. Especially did he declare war against

[8] On the margin at this place simply "1230" is printed. By this, we suppose, Father Touron indicates the date when Saint Peter began to devote himself entirely to apostolic work.

[9] Manuscript life of Saint Peter by Thomas Agni, published in *Acta Sanctorum*, as above, 697. No. 9.

the Manicheans, whom he combatted until the last breath of his life. Well did he expose their excesses and their ungodliness. The numbers whom he induced to forswear the perverse doctrines of the Catharists were so great that it was not doubted but that God had chosen him particularly for the destruction of this unhappy sect, at once the most absurd and the most stubborn of all. In fact, the obstinacy of those who gloried in following its teachings, determined to uphold them by all means, exposed it to great danger. To them the death of a Catholic priest seemed a sacrifice of which they might proudly boast before men, and for which they believed they could expect a reward from God.

Our saint was not ignorant of either their sentiments or their conviction. He also knew well to what excesses their blind fury might easily lead them. But what might have intimidated others only encouraged him. Filled with the spirit which animated the apostles, he deemed himself happy in being able, after their example, to suffer for Christ. Never did he offer up the blood of our Redeemer on the altar without feeling a desire to shed his own for the faith. This, in fact, was a favor which he asked with the greatest fervor in his prayers and sacrifices.[10]

It was through such holy desires that our Lord prepared Peter of Verona for the crown He had in store for him. Yet He wished first to subject him to trials which seemed temporarily to obscure his virtue; although, in the end, they served to make it shine with all the greater brilliancy. One such instance was as follows:

Heaven granted him such a favor while he was preaching in the City of Como, in the Duchy of Milan,

[10] *Ibid.*, 697, No. 8.

which his humility and charity caused him to keep a strict secret for a long time, although it led to an accusation against him. A number of people of the city sought to speak with him, whether to make their confession, to get his advice, or to find consolation in their troubles. Among them were several women. Female voices heard in the vicinity of his room led some of his confrères to believe that he had admitted them into his cell, and they made such a charge against him to his superiors. Under the circumstances, the accusation seemed true.

A word from the accused would have completely exonorated him. But that word would have deprived him of the spiritual advantage of seeing himself humiliated without having merited it. The saintly religious, as chaste as he was humble, could not accuse himself of doing what he had not done, nor make his innocence known without losing the merit of his obedience. Possibly too, were the truth made known, it would cause trouble for those who had been too quick to accuse him. He therefore resolved to imitate the silence of Christ, and to leave it to God to justify him in His own good time.

Peter's superior took this silence as a confession of his fault. So, not doubting that he had committed a grave indiscretion, he forbade him to exercise the office of preaching. The future martyr was then sent to the convent at Jesi, a little city in Marca d'Ancona, situated on a mountain near the Esino River. Faithful servant of God that he was, he obeyed without a word of complaint. Although covered with confusion before men, he went with joy to the place of his retirement,

firmly resolved to suffer and to remain silent until the end.[11]

The maxims of the saints, it must be admitted, have little in common with those of the worldly wise. Even among those who profess to fear and serve God it would be hard to find any who would carry so far their forgetfulness of self and abandonment to providence. Many reasons indeed would suggest themselves to our minds for persuading us that, when there is question of the reputation of an innocent man, a priest, and a celebrated preacher who is so valuable to the Church, nothing could be more out of place than a silence which permits injurious scandal to remain; that, while humility and patience are necessary, their practice, like that of every other virtue, has its limits; that, in certain cases, the justification which one owes to one's self is of strict obligation; and that true piety can reconcile every duty.

Peter of Verona knew well these truths. Yet, without fear of tempting God, whose judgment he adored, he wanted no manifestation of his innocence other than that which should come from the divine goodness.[12] Employing the leisure of his retirement to advantage, he applied himself with renewed fervor to the practice of prayer, mortification, charity and humility in the service of his brethren, particularly the sick. Never did he seek consolation, except at the foot of the cross and in meditation on the Sacred Scriptures. In order to stifle his natural feelings (that is, the involuntary protest of nature), he recalled to mind the opprobrium which Christ, who is justice itself, underwent for love of us, and that He might leave us an example to follow.

[11] Ambrose Taegio's manuscript enlargement of Agni's life of Saint Peter, printed in *Acta Sanctorum*, as above, 696, No. 6.

[12] *Ibid.*, 697, No. 7.

Such reflections as these, together with the special graces which God conferred upon him, gave strength and consolation to his soul. When he least expected to leave his retirement, a thing that he had loved from the time he entered the Order, the truth of his innocence became known. He was then recalled from his exile. Now there was no need to speak in his justification. His only sorrow in the matter was to see those who had suffered themselves to be deceived, or too easily prejudiced against his actions, humiliate themselves by begging his forgiveness.[13]

Restored to his former labors, after being tried in the fire of tribulation, he appeared to be even better prepared than before to preach the truths of the Gospel. Indeed, God rendered him powerful in action and word against the enemies of His Church. Gregory IX appointed him Inquisitor General of the Faith.[14] In this office, with the assistance of heaven, he attacked vice and error with marvellous effect. At Rome, Florence, Milan, Bologna, and in other cities of Lombardy he accomplished wonders. The reliable Father Thomas Agni tells us in his life of the saint that the conversions he made were almost without number.[15]

After his sermon it was his custom to hear confessions, or to hold a meeting—sometimes with those of the faith who wished to consult him about their troubles and doubts; sometimes with heretics who, touched by the

[13] *Ibid.*

[14] This was about 1232—Bernadine Corio, *Istoria di Milano,* cited in *Acta Sanctorum,* 686; AGNI, as above, *Ibid.,* 697, No. 9.

[15] AGNI, as in the preceding note. Agni's words are: "Only He who counts the stars knows the number or the profit of the fruits of his labors for the salvation of souls, and to the increase of his own reward." *(Quantos autem et quales fructus fecerit in salutem animarum, vel in suorum copiam meritorum, solus novit qui multitudinem stellarum numerat).*

sermon, desired fuller instructions in order to give up their errors. These last the man of God always received with great charity, and listened to them with patience; for he loved to convince their minds and to make them see the truths which they would have to admit before they could be reconciled with the Church. It is thought that the celebrated Ranieri Sacconi of Piacenza was one of the many whom he converted from the heresy, of which he afterwards became a scourge and hammer.[16]

The Manicheans became so numerous in Florence that there was strong reason to fear lest the entire city should soon become infected with the poison of their errors. Neither the zeal of the pastors nor the ordinary methods of the inquisition could arrest their growth. Then it was that, at the request of the Sovereign Pontiff (and doubtless with the consent of the city magistrates, whose authority the rebels despised), Peter of Verona induced a number of Florentine nobles to take up arms in behalf of their religion and their country. He gave them a standard on which was painted a cross. His arrangements were so wisely made that, in the battle which was fought in the Piazza di Santa Felicita near the Arno, the Catholics not only won the victory, but also forced the Manicheans and other sectarians to leave the city. Undefiled religious practices, peace, and good order, all of which had been disturbed by the trouble makers, were once more restored to the municipality. After that, a solemn procession in honor of the event was held in Florence every year on Saint Peter's Day; and on this occasion the same standard was car-

[16] QUETIF-ECHARD (first name of both James), *Scriptores Ordinis Praedicatorum*, I, 155.

ried which the martyr had placed in the hands of the faithful as a pledge of the victory God would give them.[17]

The high reputation, which the holy man's brilliant virtues and numerous miracles gave him, placed him in a position to undertake many things which even the civil powers did not dare at times to attempt, as well as enabled him happily to execute his greatest projects. For instance, September 15, 1234, while he was in the City of Milan, he caused the decree of the Pope against heretics, in accordance with the Lateran council, to be incorporated in the legal statutes of that municipality.[18]

The fame of his preaching was such that the people of the province, in which he happened to be, flocked after him so enthusiastically that often the churches were not large enough to accommodate his audience. Thus he was not infrequently obliged to preach in public places, the streets, or even the open fields. When it was known what route he should take, crowds came out from the cities and towns to see and hear him. They received him with the ringing of bells. In order to obtain his blessing, they so blocked the missioner's way that, to protect him from the pressure of the throng, it was necessary to set up a portable pulpit for him, which strong men carried on their shoulders for the purpose. It was principally the zeal of the Milanese for their saintly preacher which gave rise to this ingenious means of saving him from the danger in which they often saw him of being trampled under foot by the mob.[19]

[17] AGNI, as above, in *Acta Sanctorum,* 700, No. 22; FLEURY, *op. cit.,* XVII, 472 (Book 83, No. XXX).

[18] *Acta Sanctorum,* 687, No. 8, 697 No. 9; FLEURY, *op. cit.,* XVII, 472 (Book 83, No. XXX).

[19] AGNI, as above, *Acta Sanctorum,* 700, No. 9; BAILLET, *op. cit.,* April 29.

Wherever he went, the deaf, the dumb, the blind, the lame, and people sick with every kind of ailment were brought to him. Ordinarily all were benefitted by his prayers. They praised God for the power of healing which He had given His servant.[20] However, it was through the conversions he affected that the divine glory was principally magnified; for it was in hearts that Peter wrought his greatest miracles.

Two laborers lived in the Duchy of Milan, one of whom was a devout Catholic, the other an obstinate Manichean. Their fields, which adjoined, were cultivated with the same care, but in quite different states of mind. When the Catholic seeded his land, he recommended his labor to God, and awaited the success of his efforts from the blessing of heaven. The Manichean, on the contrary, offered his toil to satan, whom he believed to be the creator of all things material. When our saintly Friar Preacher learned of this act of impiety, he severely reprehended the deluded man, and predicted that, in punishment for his crime, his field would prove absolutely unproductive, while that of his neighbor would yield a rich harvest. "I promise you," replied the Manichean, "that, if things happen as you foretell, I will relinquish my sect and embrace the religion which you preach. But, if they turn out otherwise, kindly leave me alone in the belief which I have always entertained." The saint's prediction was literally fulfilled, with the result that the Manichean laborer kept his word by entering the Church.[21]

Such conversions were specially treasured by Peter of Verona. He considered them the best fruit of his

[20] AGNI, as in the preceding note.

[21] AGNI, *Acta Sanctorum*, 701, No. 25.

labors, as well as a recompense the most conducive to sustain his zeal in the wear and tear of his endless ministry. It was always with reluctance that he acted with rigor against the obstinate. Never, in fact, did he resort to harsh measures until he had exhausted all mild means suggested by kindness and Christian charity. Even then he was severe with the sole view of preventing the guilty from doing further evil, after he had failed to lead them to do good.

The incident which we have now to relate is not less a proof of our saint's prudence than of the gift of miracles with which God endowed him. A devotee of the heretical band in Milan longed to bring discredit upon Peter of Verona and the wonders attributed to him. For this purpose, though in perfect health, the cheat feigned sickness, and had himself carried before the noted preacher. A number of Manicheans, who had been made acquainted with the scheme, followed that they might bear witness to the saint's undoing. Arrived at their destination, the rogue said in all apparent humility: "Man of God, if you can do anything with the Creator of heaven and earth, I beg of you to deliver me through your prayers from my torturing pains." "Yes," replied Peter, "I pray Him who created and sees all things that, if your sickness is not real, He may treat you as you deserve."

His words were effectual. In a moment the man who had counterfeited illness began to feel excruciating pains in every part of his body. His companions in deceit hurriedly took him home, where he spent several days in great suffering. Not only were the doctors ignorant of its cause; their remedies seemed only to increase the pain. Finally, as he grew steadily worse,

the poor fellow realized that God was punishing him for his deception, sent for Peter, contritely confessed his treachery, and abjured his heresy. Our saint, assured of the sincerity of his repentance, instructed him in the truths of the Catholic faith, made the sign of the cross over him, and restored strength to his body, just as he had given him health of soul.[22]

Among other miracles used by providence for the conversion of many and the triumph of the faith was the following, which is different in kind from the one recorded above, but not less marvellous. Our holy inquisitor, being again in Milan, had brought before him a noted Manichean whom those of that sect honored as their bishop and regarded as their leading teacher. Peter of Verona decided to examine this man in a piazza or open square of the city before several Catholic prelates, many religious and other ecclesiastics, and a great number of people. His purpose in this was that even the most obstinate defenders of Manicheanism might be disposed to renounce their errors, when they saw them refuted in public, while their principal leader was reduced to silence by the sheer force of truth.

The examination was long, and the great heat of the sun was extremely uncomfortable for the throng gathered to witness it. Either to hide his confusion by diverting the attention of the spectators, or acting under the impulse of his keen chagrin, the mortified Manichean suddenly exclaimed: "Wicked impostor, if you are as saintly as these deluded people think you are, why do you leave them to die of this awful heat? Why do you not ask your God to send us a cloud to protect us from the scorching rays of the sun that are burning

[22] AGNI, *ibid.*, 699, No. 18.

us up?" "I will do so," replied the saint without hesitation, "if you promise me to relinquish your heresy, when you see my prayer granted."[23]

Then were heard on all sides the jumbled voices of the opposing parties in the controversy. The Manicheans called lustily to their pretended bishop to accept the proposition; for, as the sky was perfectly clear, they felt he could run no hazard. Indeed, they promised themselves a splendid victory over the defenders of the Church. The Catholics, on the contrary (or at least the greater number, who had not the abiding confidence of the sturdy athlete of the faith), urged him to continue his over-powering refutation of the heretic by the authority of the Scriptures, and to oppose no new miracles to the incredulity of the blasphemers.

At this juncture, however, the man of God closed the debate. Full of that humble faith to which our Lord has promised nothing shall be denied, he exclaimed: "That you may all know, and with one voice confess, that the omnipotent God, whom we adore, is not less the Creator of things visible and corporal than of things invisible and spiritual, I pray Him, in the name of His Son Jesus Christ, to send a cloud to protect us from the burning rays of the sun." While concluding his prayer, Peter made the sign of the cross. The fears of the faithful were at once set at rest, while the futile hopes of their opponents vanished; for at the same moment both alike found themselves under the protection of a refreshing cloud which did not disappear until the examination came to an end.[24]

If the evidence of miracles could change hearts, sev-

[23] AGNI, *ibid.*, 703, No. 31.

[24] *Ibid.*

eral thousand Manicheans, who witnessed this marvellous incident, would have been brought to acknowledge the truth which they had long contumaciously opposed. What happened at this time was precisely what often happened, when the apostles preached the Gospel of Christ to the gentiles, confirming its truth by striking miracles. As many as were preordained to eternal life believed (*Crediderunt quotquot erant praeordinati ad vitam aeternam*).[25] The others went away amazed, but not converted. Nevertheless, those who belonged to the Church profitted by the event; for they were strengthened in their confession of the Catholic faith, led to better their lives, and inspired to quicken their sentiments of Christian piety.

It was not only by repeated and continual preaching that Peter of Verona labored for the defense of religion and the refutation of heresy. His prayers, his penances, and the example of Christian charity that he gave at all times were even more efficacious means to these ends. Others were the wise regulations which he made and the ordinances which he issued with regard to the various sects—the Catharists, the Puritani, the Waldenses, the Passaggini, the Speronisti, and other kindred heretics, who then infested many provinces of Italy. The inquisitors of the faith who followed our martyr in that office made liberal use of his rules, which are given by Bernadine Corio, the historian of Milan.

Obedience obliged the subject of our narrative to hold the office of prior in several houses of his Order—in Como, Piacenza, Genoa, and other places. In this position he was ever careful to see that his confrères were exact in their conventual observances and culti-

[25] Acts of the Apostles, XIII, 48.

vated the habit of study, particularly that of the Holy Scriptures; for he well knew that without this twofold aid they could expect but little fruit from the ministry of the divine word. Piety is necessary for every religious. Learning is scarcely less dispensable in a Friar Preacher—especially at a time when, and among a people with whom, heretics use knowledge to seduce the simple, or even often to prejudice the faithful themselves against truths that are of divine faith, and therefore must be believed.

Peter of Verona, and with reason, was considered a learned doctor. Yet he ever continued to store his mind with new knowledge, whether through prayer, meditation, or reading the Sacred Writings. The example which he set his religious brethren showed them by what means they could perfect themselves in their state of life, and make themselves useful to the Church. Never did his degree of Master in Sacred Theology cause him to neglect study. Study never prevented him from being the first at all the regular exercises. Well did he know how to combine the practices of the cloister with the labors of the apostolic life.

Such was the character of our Friar Preacher; such, too, the reputation he enjoyed, when, in 1243, Cardinal Sinibaldo de' Fieschi ascended the papal throne under the name of Innocent IV. One of the first cares of the new Pontiff was to strengthen the courage and to increase, if that were possible, the zeal of those who, already devoted heart and soul to the service of the Church, were fighting the battles of the faith. First of all, he confirmed, even increased, the powers which his predecessor had conferred on our saint. Furthermore, he honored him with several commissions, which

were added proofs of the confidence the Holy Father reposed in him, as well as of the great regard he had for his worth.

The Servite Fathers had just begun the establishment of their order in Tuscany. Innocent IV, doubtful whether, under the circumstances, it were better to confirm the new institute, or to suppress it at the start, decided to avail himself of the wisdom of Peter of Verona in the matter. Accordingly, the Pontiff sent him to Florence with instructions carefully to examine into the origin, spirit, and rule of the proposed order, investigate the life, habits, and teaching of those who had entered it, and learn the end at which they aimed. Archangelo Gianni, the annalist of the Servites, gives us several sources of influence that might have tended to prejudice the mind of the Holy Father against the project of their founders. 1°. Reports, either false or but little favorable, that were carried to Rome. 2°. The decree of the fourth Lateran council forbidding the establishment of new religious orders. 3°. The sad state of Italy, which had been brought about by factions, civil wars, and a great number of sects noted for their hypocrisy and impiety.[26]

The scourges of Italy to which Gianni refers had long prevailed in the peninsula. They seem to have reached their climax during the protracted vacancy of the Holy See between the death of the Ninth Gregory and the election of the Fourth Innocent.[27] It was a time so critical that everything was open to suspicion

[26] *Acta Sanctorum*, 691, No. 24.

[27] Gregory IX died on August 22, 1241, and was succeeded by Celestine IV on October 25, 1241. Celestine died sixteen days after his election. Then, because of the interference of Frederic II, the Holy See remained vacant until June 25, 1243, when Innocent IV was chosen as Pope. (Ed. note).

and gave cause for fear. Perverse men not infrequently put on the outward appearance of piety that they might the better conceal the poison of their heresy, and spread their errors with less danger to themselves or their fortunes. Wisdom demanded that the Supreme Pastor should know thoroughly the spirit of a budding order, whose approbation was sought by some, but which others represented to him as less calculated to build up than to tear down. Thus, that he might form a correct judgment and act prudently in the case of the Servites, Innocent sent our saint to Tuscany; for he felt that in giving his decision he could with perfect safety follow the report of a man whose justice and sagacity he knew so well.

That he might the better fulfill the trust reposed in him by the Holy Father, and worthily carry out his commission, Peter first consulted the archbishop of Florence on the affair. Then he himself investigated everything in accordance with the intention and instructions of the Pope. On the one hand, the saint realized the danger of recommending what might prove prejudicial to the peace of the Church; on the other, he saw the risk he ran of sacrificing the welfare of innocent men to the malice of calumniators. This caused his diligence in the matter to be all the greater, as well as made his care the more scrupulous.

A careful examination of the principles of the Servite Fathers and of the life they proposed to lead convinced him both of the purity of their intentions and of their solid piety. He saw with joy that the new institute contemplated by these holy men was guided by the spirit which ordinarily inspires founders of religious orders; that it could not fail to edify the faith-

ful; and that it was highly calculated to increase the veneration due the Queen of Heaven. His statement was so faithful and commendatory that it not only refuted all false reports, but also removed all doubt and prejudice from the mind of Innocent. Thus it assured the Servites of the protection of the Pope as well as of the good graces of the Holy See. Indeed, the confirmation of their order followed closely on the account given by our saint.[28]

Doubtless Peter's own tender devotion to the Mother of God made this confirmation all the more gratifying to him; for it always led him to befriend those specially consecrated to her. In private conversation, just as in his sermons, he stimulated the faithful with his personal sentiments of love for the Blessed Virgin. Because of his influence in their favor the Servites have ever regarded Peter of Verona in the light of a second founder of their order. After his canonization, they placed him on the list of their holy patrons and protectors. Only because of lack of space do we refrain from giving, in substance at least, what Gianni, by way of gratitude towards his order's benefactor, writes in this connection. Suffice it to say that the annalist extols the Friar Preacher's heroic virtue, and records many special favors that Peter received from heaven through his prayers.

Frederic II, who had often been a thorn in the side of the Church, died on December 3, 1250. On June 13, 1251, the Pope addressed a brief to Peter of Verona and his confrère, Vivian of Bergamo, in which he says:

God having delivered the Church from the tyranny of

[28] *Acta Sanctorum*, 691, Nos. 25, 26. There were seven founders of the Servites, all of whom have been canonized. (Ed. note).

Frederic, formerly emperor, who disturbed the peace of various peoples and favored error, particularly in Italy, We have resolved to strengthen the Inquisition here with all the more care, because the evil is nearer to Us. For this reason, We order you to Cremona, where you will convoke a diocesan council, and exert yourselves heart and soul for the effectual extirpation of heresy. Against those whom you find tainted with heresy, or accused of it, you will proceed in accordance with the ecclesiastical laws, unless they submit themselves absolutely to the requirements of the Church. If necessary, you will invoke the assistance of the secular power. Should any wish to forswear their heresy, you will absolve them, after having consulted the diocesan bishop; but you must always take the necessary precautions to assure yourselves of the sincerity of their conversion.

Above all things do We desire to see this business forwarded. You will therefore proclaim publicly and resolutely that, if any city or community, any nobles or other powerful persons, seek to obstruct Our efforts in the matter, We will avail Ourself of the sword of the Church against them. Nay, We will appeal to that of kings, princes, and crusaders, in order that heaven and earth may act together in punishing their atrocious rashness; for it is more essential to defend the faith near home than in distant lands.[29]

From the time our holy Friar Preacher became a champion of the faith against those who strove to tarnish or corrupt its purity, his zeal had never slackened. His controversies with heretics were frequent, almost constant; his watchfulness ever the same. For more than twenty years he had not ceased to instruct and exhort the people, either to hold them in the obedience due to the Holy See, or to bring back into the fold those who had unfortunately broken their fealty. Yet it

[29] *Bullarium Ordinis Fratrum Praedicatorum*, I, 192; FLEURY, *op. cit.*, XVII, 470 (Book 83, No. 30); RAYNALDI, Oderic, *Annales Ecclesiastici, Anno 1251.*

would seem that the positive orders of Innocent gave him, as it were, a new impulse, and filled him with a still greater desire to sacrifice himself in behalf of the Church.

In concert with the bishop of Cremona, he took the wisest measures to free the country from the poison of heresy. A diocesan synod was assembled, in order that, after mature deliberation, in which all should take part, the pastors and other clergy might act in the same spirit and with greater success. The zealous inquisitor never laid aside the gentleness of the Gospel. But, when it became necessary, he did not hesitate to use the authority with which he was vested in order to uproot the cockle from the Lord's estate, or at least to prevent it from choking the good grain.

Through repeated miracles and the gift of prophesy, with which He endowed him, God continued to make known the sanctity of His servant. All this served to strengthen his mission, and to weaken the redoubtable party into which the heretics had formed themselves. What through some being convinced of their errors, and what through dissimulation or fear of punishment in others, numbers came day by day publicly to abjure their heresy and to be admitted into communion with the faithful.

But it was not the same with the leaders of the Manicheans. Their ministers made new efforts to sustain themselves. To the miracles of our saint these disciples and imitators of Simon, the magician, opposed the magic spells of satan, to whom they rendered a sacrilegious cult as the first principle and creator of all visible and material things. They sought in various ways to prevent the desertion of their followers. Some-

times they simulated false revelations; at others they strove to strengthen the wavering against the fear of the judgment of God and man either by chimerical predictions, or by pretended oracles full of trickery and prevarication. Often did the Friar Preacher dispel the impositions of these deceivers, and make their long-abused adherents clearly see the vanity and malice of their artifices.[30]

The last resort of the leaders of the Manicheans was carefully to avoid Peter of Verona, to no longer listen to his sermons, and, in so far as they could, to prevent their followers from seeing or hearing him in any way. Thus, while Catholics, drawn even more by the fragrance of his virtues than by the renown of his miracles, continued to flock in crowds to the places where he preached, the Manichean leaders stopped their ears that they might not hear him. Indeed, they often made it a sort of religious duty to shut themselves indoors, while they knew that he was in their neighborhood; for they feared lest they should be obliged to yield to the light which would reveal to them that which they were determined not to acknowledge.

An incident of this kind happened in a little village called La Gatta, or Delle Gatte, near Bergamo. The heretics were so numerous there that nearly every family either declared itself in their favor, or did not dare to make open profession of the Catholic faith. Saint Peter visited this place, and invited the people either to hear him preach or to hold a conference with him. He promised them perfect liberty not only to defend their teaching, but also to retain their religion, should he fail to show them clearly that it was errone-

[30] AGNI, in *Acta Sanctorum*, 701, Nos. 26, 27.

ous. His kindly entreaty, his advice, and his prayers were of no avail. They all steadfastly persisted in their refusal either to enter into a discussion with him or to listen to his sermons.[31]

Judicious man that he was, however much he deplored the blindness of these people, Peter showed them no harshness. However, he threatened them with a catastrophe that was not long delayed; for, acting under divine inspiration, he predicted the approaching destruction of that little Babylon in the words of the Prophet Jonas: "Yet forty days, and Ninive shall be destroyed." A few years later, when the sins of La Gatta's inhabitants had reached their measure, the asylum of wickedness was laid waste to its very foundations.[32] Thomas Agni, the contemporary writer mentioned before, speaks of this prediction, of whose fulfillment he was an eye-witness. Agni also assures us that the same misfortune befell different places, after similar predictions of our missioner, but he does not give their names.[33]

The hatred and frenzy of the Manicheans increased as they grew more and more obstinate. They knew well that, unless they gave up their ungodliness, they could hope for no understanding with him whom they looked upon as the scourge and destruction of their sect. Accordingly, they conspired to kill him. The principals in the infamous plot were Stephen Confalonieri,

[31] Although Peter was stern and unyielding in the defense of the faith, his kindly and whole-souled spirit is shown in more than one place in his life by Agni.

[32] QUETIF-ECHARD, *op. cit.*, I, 154.

[33] Agni's words are: "It is certain that this misfortune happened not once, nor merely in one city, but also in many places" *(Quod non solum semel . . . nec in una civitate tantum, sed et in multis locis, constat esse impletum).* See *Acta Sanctorum,* 698, No. 10.

Manfred Critoro of Giussano, a little village between Milan and Como, Guido Sacchella, and James della Chiusa. The price they agreed to pay the assassins was forty Milanese lire, which were placed in the hands of Thomas of Giussano. For the execution of their sacrilegious crime they chose Peter Balsamone, commonly called Carino; and this man selected Albertino Porro for his assistant.[34]

The designs of the conspirators were not unknown to Christ's servant. Possibly he learned from some of his friends a part of what had been plotted against him. But the circumstances of his martyrdom and its minute consequences, of which he spoke several times in public, he could have known only from on high. True soldier of the Church that he was, he took no wary precautions against the snares they had determined to lay for him. On the contrary, placing his trust in God alone, he continued his preaching and his apostolic journeys with the same intrepidity that had characterized his whole life. He felt that he could not prepare for death in a better way than by laboring to his last breath for the glory of his Divine Master, the defense of the faith, and the salvation of those who thirsted for his life.[35]

While preaching at Cesena, in the Province of Romagna, where he performed a number of miracles as well as made many conversions, he told his audiences that they would not see him again, for he would be assassinated by the heretics after the feasts of

[34] AGNI, *Acta Sanctorum*, 688, No. 11 ff; *ibid.*, No. 36; CORIO, Bernadine, *Istoria di Milano*, p., 263; FLEURY, *op. cit.*, XVII, 478 (Book 83, No. 35).

[35] AGNI, *Acta Sanctorum*, 703, No. 30.

Easter.[36] Thence he went to Milan. There also, in a sermon which he preached to some ten thousand people on Palm Sunday, March 24, 1252, he exclaimed: "I know for certain that the Manicheans have plotted my death, and have deposited money for that purpose. Let them do what they will. I will accomplish more against them then than I have done during my lifetime." (*Agant quid velint, plusquam vivus fecerim, mortuus faciam contra eos*).[37]

From Milan the man of God went to Como, where he was prior. The conspirators let the Easter festivals pass. On the Saturday within the octave of Easter, April 6, 1252, Peter of Verona left his convent before daybreak to return to Milan on foot. Exhausted by his long fasts, and weak from the quartan fever, he was obliged to walk slowly. Carino, who had remained in Como for three days, on learning of the saint's departure, followed in eager pursuit. On the way he was joined by Porro, his associate in crime, who was lying in wait. The Friar Preacher had made about half of his journey, when he was overtaken in a thick woods, near a place called Barlasina.[38]

Carino first struck the saint with a pruning knife, or some other sharp instrument, which opened his head with a large and deep wound. The missionary made no movement or effort to avoid the stroke. While the wounded man was commending himself to God and

[36] In those days the Easter celebration was more extended than now. The Monday and Tuesday after Easter Sunday were holy days of obligation. (Ed. Note).

[37] AGNI, *Acta Sanctorum,* 698, Nos. 13 ff, and 705, No. 35; FLEURY, *op. cit.,* XVII, 478 (Book 83, No. 35).

[38] The historians of Milan as quoted in *Acta Sanctorum,* pp. 688-689, Nos. 11 ff; AGNI, *ibid.,* 705, No. 35 ff.

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reciting the Apostles' Creed, the homicide threw himself on Father Dominic, the martyr's companion, and gave him several blows, from which he died a few days afterwards. Then, seeing that Peter of Verona, though no longer able to speak, was, through the sheer force of his will, using his finger to write the first words of the Creed in his own blood, Carino sank a dagger into his breast.[39]

So died in defense of the Church the great Peter Martyr, a most faithful follower of our Lord as well as a man of profound learning. He was then in the forty-seventh year of his age. Thirty-one of these he had worn the habit of Saint Dominic, walked in his footsteps, and imitated his virtues. Both these saints seem to have been filled with a desire for martyrdom. Dominic had a martyr's merit. The crown itself fell on Peter of Verona.

As he had foretold, our martyr's remains were first taken to the Abbey of Saint Simplician, in the suburbs of Milan. The next day the archbishop (the Most Rev. Leo di Perego, O. S. F.), accompanied by all the clergy of the city, both secular and regular, and followed by a multitude of the faithful, had them carried to the Church of San Eustorgio for solemn interment in the midst of the saint's confrères, the Friars Preacher.[40] It was a sad occasion for Milan and the Order of Preachers, yet one from which both the city and that religious institute have received no small measure of glory.

Carino, the murderer, was arrested shortly afterwards and put in prison. But he soon escaped, and fled to Forli, near Mount Appennino. The unfaithful

[39] *Ibid.*, 689, Nos. 14, 15; AGNI, *ibid.*, 705, No. 38.

[40] *Ibid.*, 689, No. 16; AGNI, *ibid.*, 706, No. 39.

magistrate in charge of the prisoner, being brought before the tribunal of the archbishop, was removed from office. Carino, however, finally became horrified by his crime, but fortunately did not fall into despair. Later he abjured his heresy in the hands of a Dominican Father. Nor was this all. The same priest received the poor man into his Order, and gave him the habit of a lay brother, that he might be placed in a better position to make atonement for his awful deed. Thence until his death the converted criminal practised such heroic penance and mortification that he is thought to have died in the odor of sanctity.[41]

Carino was not the only person, nor perhaps the first one, whose conversion verified the prophecy of Saint Peter Martyr. The éclat of the miracles immediately produced at his tomb in Saint Eustorgio's, together with his intercession before the throne of divine mercy, gave good reason for saying that, like another Samson, he vanquished more Philistines in death than he had overcome during the whole course of his life. However, there is this difference that the Israelite destroyed those who had been the cause, or occasion, of his own death; while the blessed martyr of Verona procured the conversion of many who had been his enemies only because the light of faith had not yet shone in their minds.

In this connection, Father Thomas Agni, who records what passed under his personal observation, relates several interesting facts. Before the missionary's death, he says, the Manicheans were so numerous in the City of Milan and its environs that they displayed great haughtiness everywhere. Immediately after his

[41] *Ibid.*, 689, Nos. 17-18.

martyrdom they were so subdued that no one in those parts dared to admit that he was a Manichean. Some of the sect were driven from their homes in shame and pursued by Catholics who before trembled in their presence. Great numbers publicly relinquished their heresy. Many of their leaders gave most unequivocal signs of sincere conversion; for, not content to remain among the ordinary faithful, they joined the Friars Preacher, and led edifying lives. Several of these became noted defenders of the faith. They were all the better prepared to oppose Manicheanism because they had been drilled in its errors, as well as in the artifices which its adherents employed to dazzle and seduce the people.[42]

This is precisely what was foretold by Peter of Verona. The fact confirms his prophetic vision. Doubtless the conversion of so many Manicheans was in answer to his prayers. Their overthrow was the triumph of the faith and the destruction of one of the most abhorrent heresies.

James della Chiusa, one of the conspirators against the life of our saint, was wont to boast that he had offered a thousand lire for the assassination of Ranieri Sacconi of Piacenza, who was then inquisitor at Pavia.[43] But after the martyrdom of Peter of Verona the wicked man quit his bragging. He was not fortunate enough to follow the example of those who embraced the faith and entered the Church. Intent only on escaping the justice of man, he banished himself from the country of his own accord, and went to spend the rest of his unhappy life in obscurity.

Lest impunity should render crime still bolder in the

[42] AGNI, *ibid.*, 706, No. 40.

[43] AGNI, *ibid.*, 705, No. 36.

future, Innocent IV issued strict orders that a careful search should be made for all who were guilty in the matter of the murder. At the same time he addressed a letter apostolic to the general chapter of the Friars Preacher, which had been called to meet at Bologna in the month of May, 1252. In this document His Holiness highly praises the zeal, courage, keen faith, and other virtues of the new martyr, together with the piety and goodness of Father Dominic who had drunk of the same chalice.

The Pope then proceeds to exhort the members of the Order to continue with the same earnestness in their opposition to heresy and the powers of darkness. He reminds them that their very state of life pledges them to the defense of the faith. He tells them that, instead of being sorry for those who have already fallen glorious victims in the combat, they should desire nothing more earnestly than to gain the crown of martyrdom as they have done, and to procure the triumph of the Church by sealing with their blood the truths which they preached.[44]

These paternal exhortations were soon followed by another action of the Vicar of Christ which was still more calculated to console the Order of Saint Dominic over the loss of so great a man. Certainly it must have given the fathers a strong impulse to walk in his footsteps. The commission appointed to investigate the miracles performed by the martyr, both before and after his death, discovered a greater number than were commonly attributed to him. Accordingly, Innocent IV determined not to wait even a twelvemonth before placing his name in the catalogue of saints. The cere-

[44] *Bullarium Ordinis Fratrum Praedicatorum*, I, 212.

mony of canonization took place on March 25, 1253, in the piazza in front of the Dominican church, Perugia. Thus it was on the Feast of the Annunciation, which was a day of great devotion for our athlete of the faith, that he was raised to the honors of the altar. The Holy Father, who went to Perugia for the occasion, was surrounded by the papal court and a throng of prelates.[45]

The bull of canonization was sent at once to all bishops and ecclesiastical superiors, with an order that the feast of Peter of Verona should be celebrated every year on April 29. This day was chosen for the celebration because that of his martyrdom, April 6, often falls in Holy Week, or within the octave of Easter. Alexander IV and several of his successors prescribed that the feast should be of the same obligation as that of Saint Dominic. Finally, Clement X, by a papal decree, ordered that the feast of Saint Peter Martyr should have the rank of a duplex for the whole Church. This was in 1670, and the practice is in use today, wherever the Roman breviary is recited.[46]

However, veneration of Peter of Verona is especially noteworthy in the Order of Friars Preacher and in that of the Servites. It is particularly the case in Italy, the land of his birth, the field of his labors, and the place of his holy death. There many are the churches, chapels, and confraternities erected in his honor.

Paul Morigia, in his *Santuario di Milano,* tells us of a church which was built at Barlasina itself, and consecrated to God in his name. Its main altar was over

[45] *Acta Sanctorum,* 708, No. 45 ff; FLEURY, *op. cit.,* XVII, 484 ff (Book 83, No. 39).

[46] *Acta Sanctorum* and Fleury, as in the preceding note.

the spot where the saint suffered martyrdom and wrote the beginning of the Apostles' Creed in his own blood. From the same historian we learn that Saint Charles Borromeo entertained so profound a devotion for the athlete of the faith that, on one occasion at least when he visited this church, the archbishop of Milan would enter it only in his barefeet. In his book entitled *De Felicitate Patavina,* Angelo Portinari informs us that, in 1323, a celebrated confraternity was erected in Padua in honor of Saint Peter Martyr; and that every year a solemn procession was held on his feast day in thanksgiving for the quelling of discord in the city and the restoration of its peace through the influence of the great Friar Preacher.[47]

From facts like these we may see how long-lived, as well as how profound, was the veneration of the faithful towards Peter Martyr. The clerical element of the Spanish Inquisition early chose him as its patron saint. In 1633, at the request of the Catholic king, the Holy See revived and confirmed this devotion.[48]

The people of Italy showed a spirit of rivalry in obtaining relics of a saint who either converted them from heresy, or kept them in the profession of the faith. For instance, such remembrances of our martyr are shown at Cesena, Como, Piacenza, Verona, Palermo (in Sicily), and other places of Italy. There are some in Prague, which are said to have been taken from Milan, in 1355, by the Emperor Charles IV, and given to the Church of Bohemia's capital. In the old Do-

[47] *Acta Sanctorum,* 692, Nos. 28, 30. The instrument with which Saint Peter was killed is still preserved as a relic in the church at Barlasina. (Ed. note).

[48] *Ibid.,* 693, No. 34.

minican church of Saint James, Paris, two fingers of the saint, still clothed with their skin, were long exposed for the devotion of the faithful.[49]

The body of the martyr is still preserved and venerated in a magnificent chapel of Saint Eustorgio, Milan.[50] Princes and noblemen of France, Germany, England, and Italy (particularly the archbishops of Milan) imitated the king and queen of Cyprus with their rich gifts for the enshrinement of the saint's relics. At each time of their various translations (1253, 1340, 1651, and 1736) many miracles were wrought. However, we shall not attempt to give a recital of these marvels here. In like manner, we refrain from an account of those contained in the bull of his canonization. Suffice it to say that the *Acta Sanctorum,* in the third volume for April, where they treat of our martyr, give a long list of attested wonders worked by him.[51]

We shall also content ourselves, for the sake of brevity, with merely stating that, in proportion to the number and magnitude of the evils which afflicted the Church towards the middle of the thirteenth century, divine providence gave tangible signs of a protection commensurate with its pressing needs. It has already been said that the ungodly Manicheans dared claim the power of miracles for themselves, while they did not fear to revile those wrought in the fold of the Catholic Church. But the God of truth, who never permits falsehood and seduction to go beyond certain limits, multiplied the wonders worked by His true worship-

[49] *Ibid.,* 692-693, Nos. 31-34. The relics at Paris were likely destroyed, or removed, at the time of the French Revolution. (Ed. note).

[50] *Ibid.,* 692, No. 27.

[51] See *Acta Sanctorum,* 698 ff.

pers. Indeed, they were so numerous and of so striking a character that those who had the malice to discredit them, or the presumption to counterfeit them, were reduced to confusion and silence.

Heretics and libertines were often seen to reap the penalty of their blasphemy. The faithful, under the protection of Saint Peter of Verona, obtained every kind of relief and comfort—sometimes at his tomb, sometimes from touching his relics, and often by the mere invocation of his name. Miracles of every sort were wrought by him. Nor was there any evil or peril from which the faithful did not seek to be delivered through the power of his intercession.[52]

Possibly because of the prophecy of our martyr, in which he foretold the failure of the Manichean's harvest and the abundant yield for the good Catholic, there grew up a custom in Italy of blessing twigs or small branches from trees on his feast day and scattering them through the fields to bring a blessing on the crops. At any rate, the practice is still in use. In his *Istoria Ecclesiastica di Piacenza,* Pietro Maria Campi says that the custom of blessing palms and olive branches on the feast of Saint Peter Martyr commenced in that city; that from there it soon spread through all Italy; and that it later became the practice in many parts of the Catholic world.[53]

Saint Thomas of Aquin, the Angelic Doctor, was an ardent admirer of Peter of Verona. In 1263 he visited the martyr's sepulcher. While at Saint Eustorgio's Convent, the great theologian and poet wrote the following verses in eulogy of the valiant athlete of the

[52] See *Acta Sanctorum,* chapters IX, X, XI, 714 ff.
[53] *Ibid.,* 692, No. 29.

faith, which were afterwards engraved on a marble slab and placed near his tomb, where they may still be read:

Here silent is Christ's Herald;
  Here quenched, the people's Light;
Here lies the martyred Champion
  Who fought Faith's holy fight.

The Voice the sheep heard gladly,
  The light they loved to see—
He fell beneath the weapons
  Of graceless Cathari.

The Saviour crowns His Soldier;
  His praise the people psalm.
The Faith he kept adorns him
  With martyr's fadeless palm.

His praise new marvels utter,
  New light he spreads abroad—
And now the whole wide city
  Knows well the path to God.[54]

[54] Praeco, lucerna, pugil Christi, populi, fideique,
Hic silet, hic tegitur, jacet hic mactatus inique.
Vox ovibus dulcis, gratissima lux animorum,
Et verbi gladius gladiis cecidit Catharorum.
Christus mirificat, populus devotus adorat,
Martyrioque fides sanctum servata decorat.
Sed Christus nova signa loqui facit, ac nova turbae
Lux datur, atque fides vulgata refulget in urbe.

The English rendition of the poem in the text is by the Right Rev. Msgr. H. T. Henry, Litt. D., of the Catholic University. (Ed. note).

BLESSED BARTHOLOMEW DI BRAGANZA, BISHOP

The historians of Vicenza agree with those of the Order of Preachers in placing Blessed Bartholomew di Braganza among the first and most illustrious of Saint Dominic's disciples. As a matter of fact, he was a noted man in many ways. Nature endowed him with splendid gifts which he developed by tireless industry. The services that he rendered the Church as an apostolic preacher, as master of the Sacred Palace in Rome, as bishop, and as legate of the Holy See make him worthy of an honorable place in ecclesiastical history. An exceptional purity of heart and eminent piety gave the finishing touches, so to express it, to his grand character.

More than one Pope honored Bartholomew with implicit confidence. Saint Louis, king of France, held him in the highest esteem. His virtues endeared him to those placed under his charge. Italy reaped many and signal benefits from his preaching. He brought numbers into the Church, while the fervor of the faithful was increased by his example and labors.

The memory of such a man, our readers will doubtless agree, should not be suffered to die. Fortunately, he left a memoir or memorandum in the form of a last will and testament. Thanks to this document, one can write a part of his history and, to a certain extent, place the principal events of his life in their proper chronological setting. Such an order in these occurrences is the more important because historians have confused them to an astonishing degree.

Vicenza, an episcopal city of Italy forty miles west of Venice, and beautifully situated at the confluence of

the Retrone and Bacchiglione, is where Bartholomew first saw the light of day. The precise date of his birth is not known; but it was in 1200 or 1201. He made a part of his studies at Padua. Anthony Godi, an author of the thirteenth century, tells us that he belonged to the family of the counts di Braganza long celebrated in Lombardy. Several other Italian writers make the same statement. Only the continuers of the *Acta Sanctorum,* begun by Father John Van Bolland, S. J., seem disposed to question the blessed's ancient nobility.[1] Their doubt, however, led to a consultation of the Società Palatina of Milan, which had Godi's *Cronica della Città di Vicenza* published in its great collection known as *Writers of Italian History (Rerum Italicarum Scriptores).* Signore Argelati, director of that learned and far-famed society, replied that old manuscripts prove to a certainty that Blessed Bartholomew, O. P., bishop of Vicenza, belonged to the line of the counts di Braganza, lords of the manor of the same name.[2]

It was during his studies at Padua, which he took care to season with the practice of piety, that the future bishop had the good fortune to make the acquaintance of Saint Dominic, as well as to hear some of his sermons. The apostolic man inspired our student with so strong a dislike for the vanities of the world that he determined to devote his talents to the service of the

[1] GODI, Anthony, *Cronica della Città di Vicenza,* p. 92; BARBARANO, Francis, O. M. Cap., *Historia Vicentina* (cited in *Acta Sanctorum,* XXVIII —first volume for July—, 246); *Acta Sanctorum,* XXVIII, 249, No. 16. All through this adaptation we use a later edition of the *Acta Sanctorum* than that employed by Father Touron; which, of course, often makes our references to that work differ from his.

[2] Letter of July 18, 1730.

Church. Nay, he made up his mind to follow the life which he saw exemplified in the founder of the Friars Preacher, and received the habit of the Order from the saint himself.[3]

Bartholomew must have been very young at this time. At least, he himself tells us that he was trained under the fatherly care of Saint Dominic and nourished in his Order from childhood.[4] From the beginning, he applied himself whole-heartedly to the studies of his new life and the development of the rare talent which nature bestowed upon him. In this way, through the assistance of divine grace and under the guidance of experienced teachers, he was soon regarded as a model religious, an able theologian, and a faithful exponent and defender of the word of God.

Immediately after his ordination the new priest was sent out to preach the Catholic faith to the people and to combat libertinage and heresy. At the same time, he labored for the pacification of the serious disturbances which were then prevalent in the cities of Italy, particularly in those of Lombardy. In this latter work, which took much of his time, he was associated with a number of other celebrated preachers of his Order. Bishop Henry de Sponde speaks highly in praise of these men in his *Annales Ecclesiastici,* or epitome of the famed *Annals* of Cesare Baronio.[5]

Bartholomew, however, was not content to labor with tireless zeal for the suppression of the spirit of discord,

[3] ALBERTI, Leander, O. P., *De Viribus Illustribus Ordinis Praedicatorum,* folio 115; SPONDE, Henry de, *Annales Ecclesiastici,* Anno 1233, No. 7; RAZZI, Seraphin, O. P., *Storia dei Domenicani Illustri,* p. 67.

[4] QUETIF-ECHARD (first name of both James), *Scriptores Ordinis Praedicatorum,* I, 255.

[5] *Op. cit.,* Anno 1233, Nos. 6-7.

and for the reconciliation of individuals, families, and communities. He felt that a standing remedy was necessary to hold in check the unhappy dissensions which continually disturbed the public peace. He was persuaded that, unless some such antidote was found, the preaching of the fathers could not bear the fruit they desired. Accordingly, he established a congregation, or new order, to which he gave the name of Chevaliers of *Sancta Maria Gloriosa.*

The end of this institute was the preservation or the restoration of peace and tranquility among the people. Its members were to carry the message of reconciliation everywhere. They were to employ all the means that Christian charity could suggest to put an end to dissensions, quarrels, enmities—in a word, to all that had led to the civil wars in which so much Italian blood had been shed, and treasure sacrificed. De Sponde, the bishop of Pamiers mentioned above, speaks of the establishment of this quasi military order. It soon met with approbation from the Holy See, and in 1261 was confirmed by a bull of Urban IV.[6]

Divine intervention was necessary to render the people of Italy docile to the earnest exhortations, prayers, and counsels of those who labored to bring about peace and harmony among them. Only punishment from on high could touch the hearts of the seditious whom noth-

[6] *Op. cit.*, Anno 1261. De Sponde's words are: "A new military order was founded for pacifying the cities. The name given it was *Sancta Maria Gloriosa.* Its founder was Father Bartholomew of Vicenza, of the Order of Preachers" *(Tum ad pacificandas civitates novus militum Ordo, qui Sanctae Mariae Gloriosae vocati sunt, factus, auctore Fratre Bartholomeo Vicentino Praedicatorii Ordinis).* Father Touron does not tell us how long this institute lasted, or precisely with what success it met. Yet it must have been started by 1230, and it continued in existence for some years after its confirmation (1261) by Urban IV. (Ed. note).

ing seemed able to bring to a sense of their duty. For this reason, de Sponde proceeds to say, God visited the country with scourge after scourge. First, there were destructive earthquakes. Then came unproductive seasons, followed by famine. To these succeeded pestilence and extraordinary cold weather. Finally, great floods brought desolation to the cities as well as to the country.[7]

These catastrophes, coming one after another, disposed the people to penance. What the greater number of them would probably not have done solely out of fear of God's judgment, that they all did in order to avert the manifestations of His wrath whereby they were overwhelmed. Religious processions were held everywhere, in which persons of every age, sex, and condition took part. They walked in their bare feet, carried a crucifix or torch, and sang the praises of God. They practised every kind of mortification. All this caused 1233 to be called in Italy "the year of general devotion" *(l'anno della devozion generale)*. Happy were the faithful whose contrite hearts and genuine humility rendered these outward expressions of penance and religion acceptable to God.[8]

Our pious Friar Preacher was busily engaged in explaining the nature and the necessity of interior sacrifice to the people in place after place, when the Pope summoned him to Rome to be his theologian.[9] Those who state that he was the immediate successor of Saint Dominic as master of the Sacred Palace overlook the fact

[7] *Ibid.*
[8] *Ibid.*
[9] ALBERTI, as in note 3; UGHELLI, Ferdinand, *Italia Sacra*, V, col. 1052.

that Bartholomew di Braganza was only twenty or twenty-one years of age at the time of the patriarch's death. Besides, it was Gregory IX, not Honorius III (in whose reign Saint Dominic died), who conferred that honorable position on the subject of our sketch. The date of the appointment was about 1235. He continued to hold it under Innocent IV, whom he followed to Lyons in December, 1244, or the year after that Pontiff ascended the papal throne.

Whatever time was left him from the labors of this charge Bartholomew employed in writing. The old manuscripts of the convent at Vicenza long showed divers works of piety, some commentaries on Sacred Scripture and on the books formerly attributed to Denis the Areopagite, and a number of other treatises from his busy pen. Both the historians of Vicenza and Father James Echard, O. P., give a list of his works; but lack of space prevents us from reproducing it here, or making comments on their merit.[10]

Just how or when Saint Louis, king of France, became cognizant of the illustrious Friar Preacher's accomplishments we do not know. It might have been through Bartholomew's wide-spread fame.[11] Possibly, too, he was sent by the Pope on some commission to the French monarch. However it came to pass, it is certain that his majesty selected the learned and saintly son of Saint Dominic as his confessor. It is believed, and not without reason, that Bartholomew held this position when he wrote his little treatise on the education of

[10] UGHELLI, *op. cit.*, V, col. 1053; QUETIF-ECHARD, *op. cit.*, I, 258. Most likely, since the confiscation of monastic property by the Italian government, these works have been lodged in other places. (Ed. note).

[11] PIO, Michael, O. P., *Delle Vite degli Huomini Illustri del Ordine di San Domenico*, col. 116 ff; RAZZI, *op. cit.*, pp. 67 ff.

princes (*De Informatione Regiae Prolis*), which he dedicated to Margaret of Provence, consort of Saint Louis.

Most likely Bartholomew was thus employed at Paris when Innocent IV appointed him bishop of Nemosia (or Nimesia), in the Isle of Cyprus. Ferdinand Ughelli, the Cistercian historian, places this event in 1250; but the opinion of the Bollandists, who date it from 1248, is more probable. In fact, Bartholomew himself tells us that the Holy Father nominated him bishop of that see at the time Saint Louis undertook his journey to the orient for the recovery of the Holy Land.[12] Quite probably the Friar-Preacher bishop accompanied the sainted French monarch as far as Cyprus; and we know that it was on September 17, 1248, that Louis reached the island.[13]

When the king left Cyprus, in the month of May, 1249, to lay siege to Damietta, Egypt, Bartholomew had taken possession of his diocese. Here he spent the next five or six years of his life in the fulfillment of

[12] *Acta Sanctorum,* XXVIII, 250, No. 18, 252, No. 28; QUETIF-ECHARD, *op. cit.,* I, 255; LUSIGNAN, Stephen, O. P., *Histoire de Cypre,* Chap. V, folio 19.

Here Father Touron has a footnote, in which he discusses a statement in the *Acta Sanctorum,* which says that all efforts to find the city of Nemosia proved abortive. He contends that the town, under Turkish domination, dwindled to nothing, or became a mere village. Most likely he is correct. Gams (*Series Episcoporum,* p. 438) makes di Braganza bishop there, and calls the place also Neo-Lemissus. It is likewise called New Limissa, or even, in Latin, Limonica. Joseph Thomas (*Gazatcer* (1902), p. 1545) says that Nemosia is supposed to have been the ancient name of Limasol. It is absolutely certain that Bartholomew di Braganza was appointed bishop somewhere on the Island of Cyprus; and there seems to be no room for doubt that his episcopal see was called Nemosia. The *Catholic Encyclopedia* (XI, 71) places him among the bishops of Nicosia; but this appears to be an error. (Ed. note).

[13] FLEURY, Claud, *Histoire Ecclesiastique,* XVII, 423.

the duties of a vigilant bishop. He applied himself heart and soul to the instruction of his flock, the regulation of the lives of his clergy, and the succor of the poor. For all he was a perfect example of Christian piety and observance. He was regular and scrupulous in the visitation of the parishes of his see. With care did he correct the abuses that had crept in among the faithful, uproot superstition, reform religious practices, and restore the discipline of the Church.

While he was thus busily engaged with the affairs of his diocese, more pressing needs of religion tore the pious bishop from his beloved people. The Pope ordered him to go immediately to King Louis in Palestine. However, it is not known whether he went on a secret mission, or to aid the French monarch with his advice after the disastrous defeat of the Christian army by the Saracens at Mansura, Egypt, subsequently to the capture of Damietta by Louis. Father Vincent Fontana, O. P., is of the opinion that Bartholomew was sent to Palestine in the capacity of legate *a latere,* and that he there again acted as the king's confessor.[14] But we know that another Friar Preacher, Geoffrey de Beaulieu, was then Louis' confessor, while Cardinal Eudes of Châteauroux was with the monarch as legate of the Holy See.

Bishop Bartholomew himself tells us, in his own brief memoir of his life, that he was with Saint Louis in Jaffa, Sidon, and Ptolemais. He also says that the king and queen, when they were about to sail for France, pressed him to come to see them in Paris, where

[14] *Syllabus Magistrorum Sacri Palatii,* p. 64; FONTANA, Vincent, O. P., *Sacrum Theatrum Dominicanum,* pp. 248, 343.

he would receive new proofs of their royal favor.[15] We may place the prelate's journey to Syria in 1254, the last year of King Louis' stay in Palestine. Doubtless he advised and helped the saintly monarch in his efforts in behalf of religion and charity in the places of the Holy Land still under Christian domination.

If the bishop then returned to his see in Cyprus, he could not have remained there long. Alexander IV, who ascended the throne of Peter on December 12, 1254, felt that he was more needed in Italy, and appointed him bishop of his native city of Vicenza. In this new charge Bartholomew set to work with the same energy that characterized his whole life, accomplishing much good in a short time. Earnestly did he labor for the conversion of the Manicheans. His rare virtue won the admiration of all the well-meaning. His firmness threw the wicked into confusion. Indeed, it was not long before men of this character started a violent persecution against the holy prelate. The leader in this iniquity was one Ezzelino da Romano, a declared enemy of religion and a virulent oppressor of the Catholic clergy. Unable to withstand the tyranny of a man as powerful as he was cruel, Bartholomew withdrew to

[15] *Acta Sanctorum, XXVIII,* 250, No. 20. His words are: "Sailing for Syria, I visited the King and Queen, who received me most kindly at Jaffa, Sidon, and Ptolemais. Such was their esteem for me that, when they were about to return to France, they strongly urged me to visit them in Paris, and led me to hope that there they would give me some sacred relics" *(Navigantes ergo in Siriam, Regem atque Reginam visitavimus, et in Joppe atque in Sidone, et ultimo in Acone benignissime ab eis accepti fuimus, et tanto amore dilecti, ut in Franciam profecturi, nos instanter rogarent, quod eos Parisiis visitare curaremus; spem nobis tribuentes, quod ibidem sacra Dei nobis communicarent).*

Rome, there to await an abatement in the dangers which confronted him in his diocese.[16]

Alexander IV now sent him as papal legate to Great Britain and France on matters of religion. From London he accompanied the English king and queen to Paris. There he was present at the conference between the two sovereigns. Having happily concluded this mission by the time the death of Ezzelino da Romano put an end to the long persecution carried on by that tyrant, Bartholomew started at once for Italy that he might rejoin his beloved people. Before he left Paris, Saint Louis made good his promise given in Palestine by bestowing on the legate some precious gifts. Among these were a portion of the true cross and a thorn from the crown of our Lord. The better to show the authenticity of the relics, Louis had an act of donation written and stamped with the royal seal. In this document the monarch declared that he had given them to Bartholomew di Braganza as a proof of the tender affection he bore him.[17]

Vicenza's bishop, carrying the spiritual treasures which he placed beyond value, reached his episcopal city in 1260. Both clergy and people went out to welcome him. As they marched along in procession, they carried candles and olive branches, and often cried out

[16] UGHELLI, *op. cit.*, V, col. 1052; *Acta Sanctorum*, XXVIII, 251, No. 27. Ughelli's words are: "In his administration he won the good by his example, and weakened the bad and those fallen away from the Catholic faith by his teaching. However, he suffered much from the schemes of heretics, and was finally forced into exile by Ezzelino, the most cruel of men" *(In ea administratione probos vicisse exemplo, improbos et a catholica fide aversos fregisse doctrina; haereticorum fraudibus circumventum, multa passum esse, tandemque ab Ezelino saevissimo pulsum in exilium).*

[17] BARBARANO, *op. cit.*, as quoted in *Acta Sanctorum*, XXVIII, 253, No. 34.

in delight: "Blessed is he who cometh in the name of the Lord." The holy man responded to these manifestations of joy and reverence with fatherly affection.[18] He began at once to restore his beloved church to its former beauty. With energy did he set about the restoration of the practice of religion, good order, and peace throughout the diocese, and to repair the ravage and devastation caused by the heretics or their abetters during his absence.

God blessed Bartholomew's zeal. Indeed, his efforts met with a success far greater than he could have expected. In a short time the people of his diocese enjoyed the happiness of peace and tranquility, while their neighbors were continually in the turmoil of agitation and disturbance. The citizens of Vicenza, therefore, wished both to assure themselves of the continuance of the fortunate quiet in their city and to show their gratitude to their beloved chief pastor. Accordingly, they begged him, for the future, not only to be their guide in spiritual things as their bishop, but even in temporal affairs as their signor or podestà.[19]

Until this time the fathers of the Order to which the bishop belonged had had but one house in Vicenza. Blessed Bartholomew now induced them to build another convent, together with a magnificent temple of worship called the Church of the Crown. In this were placed the thorn from the crown of our Lord and the piece of the true cross which he brought from France. The historians of Vicenza tell us of the veneration of the faithful for these holy relics. In the same way we

[18] *Acta Sanctorum*, XXVIII, 252, Nos. 30, 31; ALBERTI, *op. cit.*, as in note 3.

[19] BARBARANO, *Historia Vicentina;* QUETIF-ECHARD, *op. cit.*, I, 255.

learn of the large gifts made in a spirit of emulation for the construction and decoration of the new church. This house of prayer was erected on an eminence which had long been profaned by the meetings of the Manicheans, that God might be perpetually and specially honored and served in a place which had been the rendezvous of sacrilege and impiety.[20]

While the people were engaged in building a material temple to God, the holy prelate tirelessly and successfully occupied himself with the erection of a more spiritual and worthy one by bringing sinners to repentance and sectarians into the fold of Christ. Many were benefitted by his instructions. Some tried his zeal sorely; but they could not exhaust his patience. One of the would-be bishops of the heretics, called Jeremiah, and a doctor or minister, by the name of Gallo, resisted for a long time. The latter particularly, in several conferences with the man of God, defended the teaching of his sect with not a little obstinacy. However, the light of truth finally prevailed over the darkness of error. The defeat and conversion of Gallo practically put an end to the Catharists and other enemies of the Church in the City of Vicenza.[21]

Another action of the pious bishop in behalf of his country deserves mention here. A misunderstanding had arisen between the people of Padua and those of Vicenza, which was equally baleful to both communities. It was a difficult problem to handle. However, through tact and diplomacy, Bartholomew effected a reconciliation that pleased both parties to the controversy.

[20] Blessed Bartholomew's last will and testament.

[21] BARBARANO, *op. cit.*, p. 104; MARCHESE (Dominic M.), *Sagro Diario Domenicano*, IV, 5.

For the sake of historical accuracy, attention should be called to a mistake of Father Ferdinand Ughelli. The Cistercian abbot and historian states that Bartholomew of Vicenza and the patriarch of Aquileia were appointed vicars of what was then known as the Roman Empire for all Italy. He places this event in 1262, and attributes the selection of these two men to Rudolf I.[22] But this prince did not become emperor until 1273, eleven years later, and at least three years after the death of our noted Friar Preacher.

It is more difficult to decide whether or not the distinguished divine was actually raised to the dignity of patriarch, as is held by some authors. The epitaph on his tomb might give a foundation for this opinion. Father Daniel von Papenbroeck (better known as Papebroch), S. J., follows it in his list of the patriarchs of Jerusalem. According to this learned critic, Urban IV appointed Bartholomew to this patriarchate in 1264, and he departed for the Holy Land at once to assume his new charge. However, says the same author, he returned to Italy after two years, resigned the higher position in the hands of Clement IV, and was reappointed to the See of Vicenza, which became vacant in 1266.[23] So much in favor of the subject of our sketch having held the dignity of patriarch.

On the other hand, it must be stated, we have been able to find no bull of Urban IV or Clement IV which shows this double transfer—from Vicenza to Jerusalem and from Jerusalem back to Vicenza. The greater number of historians who have written of Blessed Bar-

[22] UGHELLI, *op. cit.*, col. 1052.

[23] *Acta Sanctorum* XX (seventh volume for May), 692 ff. See also *Acta Sanctorum*, XXVIII, 255, No. 44.

tholomew make no mention of such a fact. These, it is true, are arguments from silence. But to them must be added the difficulties which led other writers to decide against the opinion of Father von Papenbroeck. Taken as a whole, these reasons dispose one to consider it very doubtful that Bishop di Braganza was ever patriarch of Jerusalem.[24]

Furthermore, the metropolitan of Ravenna and the other bishops of that ecclesiastical province were at Bologna for the second translation of the relics of Saint Dominic. Bartholomew di Braganza also honored the occasion with his presence. He preached the sermon for the event, and announced to the people the indulgences granted by the archbishop and each of his suffragans. Both during the ceremonies and in the act testifying to the translation of the relics, which he himself drew up, he takes only the rank and title of Bishop of Vicenza. Similarly, in his last will and testament, which bears the date of September 23, 1270, and in which we have a faithful outline of his life, he simply calls himself bishop of Vicenza. However, he does not forget to state that the Holy See had successively appointed him to the dioceses of Nemosia (or Nimesia) and Vicenza.[25] He makes no mention whatever of the Patriarchate of Jerusalem. All this, again, constitutes a strong argument against his ever having had charge of the Holy City.

The precise date of the holy man's death is not known. But it is agreed that he died a short time after writing his will and testament, which, as has been said,

[24] See QUETIF-ECHARD, *op. cit.*, I, 256.

[25] Father Touron always calls the diocese Nimesia. But Nemosia seems to be the correct name. (Ed. note).

is dated September 23, 1270. Widows, orphans, and the poor were not the only ones who wept over his demise. His loss was universally regretted by those who loved their religion, as well as by those who knew how to esteem virtue and merit. His keen faith, his ardent zeal for the things of God and the salvation of souls, his gentle disposition, and his Christian humility were the virtues especially admired and praised in him. The practice of humility he ever knew well how to combine with rare learning and the most brilliant employments. His memory has always been held in benediction in the city and diocese of Vicenza.[26]

Historians assure us that, from the time of his death, the faithful not only held our Friar Preacher in veneration, but also gave him the title of blessed. The Bollandists have likewise proved this not only by the testimony of those who wrote on the spot, but also by other indications which serve to verify the fact.[27] Such, for instance, are the lamp which was burned before his relics and his likeness painted with rays of light around his head and placed in the Church of the Crown. The miracles said to have been wrought at Bartholomew's grave induced the people of Vicenza to ask for a solemn translation of his remains. On this occasion, though he had been dead for eighty years, his body was found to have undergone no corruption. Quite naturally, this circumstance greatly increased the devotion of a people who were already accustomed to invoke his aid in their necessities.

So lived, labored, and died the saintly bishop of

[26] THIENAEUS, Anthony, *Catalogus Sanctorum et Beatorum;* MARCHESE, *op. cit.,* IV, 5; BARBARANO, *op. cit.*

[27] *Acta Sanctorum,* XXVIII, 247-248.

Vicenza. He was one of the earliest and greatest of Saint Dominic's disciples, as well as one of the most learned. Such were the love and veneration in which the people held him. The devotion towards him may be said to have continued to grow until, more than five centuries after his death, and many years after Father Anthony Touron wrote his book, Pius VI granted the Order of Preachers and the clergy of the Diocese of Vicenza the favor of reciting the divine office and saying mass in his honor. His feast falls on the twenty-third day of October.

BLESSED JOHN DI SCLEDO OF VICENZA[1]

Father John di Scledo, it is admitted, was one of the most noted and saintly preachers of the thirteenth century. To give an idea of his attainments and genuine merit in the beginning of this sketch of his life, we can not do better than quote the words of Father Basil di Scledo. This Camaldolese monk, of the same patronymic and probably belonging to same family, writes:

Blessed John di Scledo, a native of Vicenza and a disciple of Saint Dominic, shone for his great virtue from infancy. God endowed him with extraordinary gifts for handling affairs of the highest importance, for adjusting differences, for

[1] Father di Scledo has never been formally beatified; nor has the Order of Saint Dominic generally been permitted to say mass and recite the divine office in his honor. Thus in calling him "blessed" we merely follow the example of all who have written about him. Perhaps, in accordance with the present law of the Church, "venerable" would be a more appropriate term. He is commonly spoken and written of as John of Vicenza. However, as his family name seems certainly to have been di Scledo, we have preferred to designate him more frequently by that name; for it is more in keeping with the usage of the present time. (Ed. note).

making conversions, and for defending the rights of the Church. His strong, eloquent preaching and rare erudition brought him no less honor than his exceptional diplomacy. But that which will especially immortalize his name was the sanctity of his life, to which God Himself gave testimony by numerous miracles — particularly by raising ten persons to life.[2]

However, the above is but a scanty outline of what ecclesiastical writers tell us about Blessed John di Scledo. Vicenza, Padua, and Bologna all claim the honor of being his birthplace. But the opinion of historians is in favor of Vicenza. The date of his birth seems unknown. He was a student at Padua, when his attention was attracted to the Friars Preacher by the preaching and miracles of their sainted founder. Dominic himself gave him the habit of the Order. So did he carefully foster the young man's splendid talents, which he was not slow to detect and value.

We may judge of the progress John made from the start in piety and his studies not only from the guide he chose to follow, Saint Dominic, but also from the great deeds which characterize his life. Preaching was the first function given him in his Order. So was it the only one which his other occupations never caused him to interrupt. In 1231, we find him prior of the Convent of Saint Augustine, Padua. He was discharging the duties of this office with all the care which one would expect of even so exact a man, when Gregory IX appointed him one of the three commissaries apostolic nominated to gather information requisite for the canonization of Saint Anthony of Padua, who had lately died in the odor of sanctity. Mention is made of this commission in the bull of canonization itself, the

[2] Quoted in *Acta Sanctorum*, XXVIII, 410, No. 3.

original of which is preserved in the Franciscan convent, Padua.[3]

The disturbances which the Guelfs and Ghibellines continually aroused in Lombardy furnished an ample field for the zeal of the saintly preacher. Fortunately, his shining virtues put him in a position to labor with success for the reconciliation not only of individuals and families, but of cities and republics as well. His superiors often employed him in this sort of work, which, though interesting, was none the less difficult and delicate for that. The Holy See entrusted him with commissions which required great wisdom, courage, firmness, and diplomacy. Not infrequently the people joined their prayers with those of their pastors to procure the mediation of a man, whom they commonly called an angel of peace, and the restorer of public tranquility.

Not merely did John's reputation soon spread throughout the country. It continued to grow, and drew immense crowds to hear his sermons. Ordinarily this obliged him to preach in the fields, or some large, open space. The first time he did this was in Bologna, where he spoke with great force against the malice of those who sowed division among the people, or strove to foment discord through criminal politics. He painted the enormity of the crime and its deadly consequences in such vivid colors that the Bolognese saluted one an-

[3] ALBERTI, Leander, O. P., *De Viribus Illustribus Ordinis Praedicatorum*, folio 184; BARBARANO, Francis, O. M. Cap., *Historia Vicentina;* BZOVIUS (Bzowski), Abraham, O. P., *Annales Ecclesiastici*, col. 262, 306, 410, 411-413, 424-428; CANTIMPRE, Thomas de, O. P., *Bonum Universale de Apibus*, Book II; FLEURY, Claud, *Histoire Ecclésiastique*, XVII, 50-51; SIGONIO, Charles, *Historiae Ecclesiasticae* (Book I *De Episcopis Bononiae);* SPONDE, Henry de, *Annales Ecclesiastici.*

other in the name of Christ, and otherwise gave clear signs of a perfect reconciliation. This usage, so worthy of Christians, passed from Bologna to all the cities of Lombardy. Later it spread not only throughout Italy, but to other parts of Europe as well.[4]

His sermons against usury produced a similar effect. Until then, those who sought thus iniquitously to increase their riches sucked without pity the substance from the people, and took advantage of the misery or weakness of the poor, that they might build up their fortunes on the ruins of families. While there were doubtless some unscrupulous usurers who were not touched by our blessed's exhortation, they were obliged to give up their illicit commerce in order to save themselves from public indignation. In a few instances, though against the Friar Preacher's wish and intention, the people, irritated by long oppression, wreaked vengeance on professional extortioners.

Civil war between the citizens of Padua had brought frightful desolation to the city. Gregory IX, therefore, wrote to Father John di Scledo, ordering him (or, in the language of the brief, begging him) to repair to that municipality immediately, and to use all the power God had given him to extinguish the flame that was devouring everything. Despite this order, the Bolognese strenuously opposed the departure of the Friar Preacher. Indeed, the Pope was obliged to use all his authority, and even threats, before they could be brought to let leave their midst a man whom they held in such deep veneration, and whose ministry was so beneficial to the community. When they heard of his

[4] ALBERTI, *op. cit.*, folio 184; MARCHESE, Dominic M., O. P., *Sagro Diario Domenicano,* IV, 11.

approach, the Paduans hurried out to meet the renowned Friar Preacher at a neighboring village and to conduct him into the city in triumph.[5]

As soon as he reached Padua, Blessed John assembled the people in the Field of Mars (*Campo di Marte*), which was later called the Meadow of the Valley (*Prato della Valle*). His first discourse was on the commencement of peace. The effort met with complete success. He remained a month in Padua. This time he devoted to cementing and perfecting the reconciliation he had effected, both by special conferences with the principal citizens of the city, and by orations which he delivered before the public every day. These latter he spoke in part in order to satisfy the crowds who came from near and far to have the pleasure of hearing him.[6]

Italian authors assure us that he cured every kind of illness, and even at times raised the dead to life.[7] It would seem, in fact, that nothing short of miracles could have enabled him to meet with the success which crowned his efforts against the hot temper and the stubborn spirits of the times. Communities hopelessly at war were suddenly reconciled. Animosities, born of jealousy, irritated by vengeance, deepened by time, and rekindled by pride on the slightest grounds, were quickly brought to an end. Only through the blessing of God on the zeal of his faithful servant would the conditions of peace which he proposed have been so

[5] FLEURY, *op. cit.*, XVII, 50; GODI, Anthony, *Cronica della Città di Vicenza;* SIGONIO, *op. cit.*, p. 44.

[6] MUSCHETA, Valerio, O. P., *Vita Beati Joannis de Vicenza,* quoted in *Acta Sanctorum,* XXVIII, 417, No. 26.

[7] MUSCHETA, as in the preceding note, and *passim;* SCLEDO, as in note 2, and *passim.*

promptly and unanimously accepted by all. They served, for a time at least, to assure the boon for which many longed, but could not obtain, in spite of their good will.

Having accomplished the wish of the Pope at Padua, di Scledo returned at once to Bologna, where he assisted at a general chapter of the Order, and resumed his activities.[8] Among his conversions at this time we may place that of the celebrated John Boncampio, who renounced not only the pleasures of the world, but also the hope of a great fortune, that he might embrace a life of penance, poverty, and privation in the Order of Saint Dominic, whence he was taken to grace the archiepiscopal chair of Bologna.[9] Meanwhile the fear of the Bolognese, lest they should lose their eloquent Friar Preacher a second time, grew in proportion to the services he rendered them day after day. For this reason, some of the leading citizens of the city were deputized to protest against his removal to Jordan of Saxony, then Master General. They represented that di Scledo had preached the word of God among them with great applause and success. They also expressed their fear that all the good they had hoped to obtain from his labors would be lost during his absence, should he be taken from a community to which providence had sent him so opportunely.

The Father General praised the zeal of the delegates. Yet he did not appear to be moved by their arguments. Finally he replied, in his characteristic way:

[8] This was in 1233. Father Benedict Reichert's *Acta Capitulorum Generalium* shows that the general chapter of 1233 was held in Bologna. (Ed. note).

[9] SIGONIO, *op. cit.*, Book II, 118.

The sowers of seed do not take their beds into the field which they have planted, and sleep there until their work bears fruit. They recommend this to God. Then they go and plant another field. In like manner, perhaps it would be advantageous if your great preacher should go to announce the word of God in other places, thus fulfilling the words of our Saviour, who said: I must go and preach in other cities also. However, I will consult the definitors in the matter. Then I will act in a way that will give you reason to be satisfied.[10]

The Bolognese, it would appear, obtained in part what they so ardently desired. But, as the sequel will show, they went too far. Our blessed, whose only rest was a change from one work to another, remained in Bologna. One day, as he was on his way back to the city after preaching in its vicinity, the chief magistrate, together with an immense number of people of every walk in life, met him with a magnificent canopy. The humble religious sought in every way to avoid an honor so little in keeping with his modesty and state of life. It was in vain. The crowd refused to listen to his protests. Thus, in spite of his prayers and resistance, he was conducted into the city with a pomp and amidst acclamations which showed plainer than words the great regard in which the Bolognese held his worth, no less than the extraordinary affection they bore him.

Holy man that he was, the honor thus shown him served only to humiliate di Scledo the more before God. The sentiments of his heart were of the purest and sincerest. But they were hidden. On the other hand, the display forced on him was seen by thousands, some of whom were scandalized rather than edified by the unusual spectacle. One at least of these latter took occa-

[10] FLEURY, *op. cit.*, XVII, 50. See note 8.

sion of the affair to accuse him of presuming to enter the city with all the pomp of a Pope. Gregory IX was told that Father John di Scledo rode a white horse at the time, and that the most distinguished men of Bologna felt themselves honored in carrying a superb canopy over him.[11]

As the accuser was a man of no little authority and reputation, the Holy Father did not doubt the truth of the complaint. He deplored what appeared to be the fall of one whom he had considered a man of God. Determined to punish and humble Father John of Vicenza for what he considered an unpardonable manifestation of pride or vanity, Gregory called a meeting of the cardinals and prelates of the curia for consultation on the matter. One of the assembly, William of Savoy who was bishop of Modena, had the courage modestly to remind the Pope that it was not the custom of the Romans to condemn an accused unheard, especially a man of such resplendant merit and attainments, and a reputation so well established as the Friar Preacher's.

Gregory replied that, since the offense was certain, and the scandal caused by it public, the punishment due to the guilty priest should not be deferred until he could be tried. "Well then, Most Holy Father," subjoined Modena's pious prelate, "have some one give me a Bible." Then, placing his hands on the sacred book, the bishop said:

I solemnly swear on this sacred text that, one day, when Father John of Vicenza was preaching to the people, I saw with my own eyes an angel impress a cross on his forehead. This fact I had intended to tell no one. But now I feel obliged to make it known; for it is a question of justifying an in-

[11] Testimony of Cantimprè cited in *Acta Sanctorum*, XXVIII, 424, No. 4.

nocent man who has been calumniated, and of sparing his judges the possible mortification of recognizing his uprightness only when it is too late.[12]

This strong, terse testimony, given by a prelate whose holiness was held in veneration, produced a telling effect. If it did not completely restore the zealous Friar Preacher's former good name, it at least caused Gregory IX and his curia to suspend the unfavorable judgment caused by the accusation, until the matter could be thoroughly examined. The investigation showed di Scledo perfectly free from all fault. Indeed, the trial ended by increasing his renown. He continued to perform miracles, as well as to make conversions, wherever he preached. This fact alone proved that neither his virtue nor his humility were lessened by the praises lavished upon him.[13]

So assert all the Italian authors, some of whom were contemporaries of di Scledo. But this trustworthy testimony did not prevent an Englishman, who wrote in London long years after the event we have just recorded, from making diametrically opposite statements. This man would have us believe that John of Vicenza, through his vainglory, lost his love of God, the esteem of men, and the confidence of the prelates who had held him in the highest regard. However, Matthew Paris throws his envenomed shafts in every direction. He shows scant respect for the most illustrious personages, not excepting even sovereigns and

[12] *Ibid.* This translation is *ad sensum.* (Ed. note).

[13] BARBARANO, *op. cit.;* CARCAMO, Julius, *Catalogus Sanctorum ac Beatorum Vicentinorum* (or *Catalogo dei Santi e Beati di Vicenza);* MUSCHETA, as in note 6; RAYNER, *Anno 1233* (possibly this reference is to Oderic Raynaldi's continuation of the *Annales Ecclesiastici* by Baronio); SIGONIO, *op. cit.,* Book XVII, *De Regno Italiae.*

the Vicars of Christ. For this reason, we can not depend on his testimony alone, when he writes ill of any one. This is certainly true in the case of Father di Scledo. It is a matter of no little surprise that Bishop de Sponde, who often calls attention to Paris' wanton disregard for others, and refutes a number of his calumnies, was not more on his guard against him in respect to the subject of our sketch.[14]

It would not be difficult to detect the pernicious bias of the British chronicler, even without the frequent briefs which Gregory IX continued to send Father John di Scledo after the above incident. Some of these charged him with the management of affairs of the highest importance to the Church or the tranquility of the people. Others congratulated him on the success of his labors. Sometimes, Claud Fleury tells us, the Pope used this method for consoling the great Friar Preacher because of the calumnies that were spread about him.[15]

It was only natural that his brilliant attainments should arouse the jealousy of the envious. So might it be expected that the powers of darkness would leave nothing untried against one who made such efficacious

[14] PARIS, Matthew, *Chronica Majora, Anno 1238; DE SPONDE, op. cit., Anno 1233.*

Evidently Father Touron mistook Matthew of Westminster for Matthew Paris. The last named was a contemporary of Blessed John of Vicenza. However, Touron's censure goes back to him; for Matthew of Westminster, who wrote his *Flores Historiarum* later, largely followed Matthew Paris, and was long often confounded with him. De Sponde likely made the same mistake. Paris evidently wrote his censure of John of Vicenza from the first reports of the Bolognese incident, and he did not take the pains to correct it afterwards, although his *Historia Minor* often considerably modifies statements of his earlier work. He was an Englishman, and was specially prone to criticize what happened in other countries. (Ed. note).

[15] *Bullarium Ordinis Fratrum Praedicatorum,* I, 48, 51, 56, 57, 58, 59, 69; FLEURY, *op. cit.,* XVII, 51.

war against sin and error, in order to deprive him of the influence which his virtues gave him over the minds of the people.[16] However, despite all this, di Scledo ceased not to grow in power and reputation. Sovereign Pontiffs employed him in restoring peace, whether between provinces or cities, and found the appointment a wise one. As Emperor Frederic, in his cunning, took advantage of such divisions to subject the people to himself, Gregory IX made Father John his legate in the Marca d'Ancona. Later he sent him into Tuscany that he might bring the Florentines and Siennese to conclude terms of peace between themselves.

This latter undertaking was by no means an easy task. The two people held one another in mortal hatred. Besides, the pride and pretensions of the Florentines rendered them little tractable; while the bitter complaints which the Siennese were continually making against their enemies disposed them still less to listen to any measures of reconciliation. Yet di Scledo met with signal success in his embassy.[17] There seemed to be something in the gentle eloquence of his plea which no one could resist. Perhaps we may say that it was God who spoke through the Friar Preacher.

The jarring factions might be ever so enraged. They might be ever so determined to reject any and every proposition of friendship that should be made to them. Nevertheless, when our Friar Preacher began to represent the blessings of peace, the evils and horrors of war, and the sternness of the divine judgment, all opposition faded away. Even the most stubborn, gained by his virtues or convinced by his arguments, followed the

[16] FLEURY, as in the preceding note.

[17] DE SPONDE, *op. cit., Anno 1233,* No. 6.

example of the others. All hastened to place their affairs in his hands; for they recognized in him a just and judicial mediator who would give an equitable decision and put an end to their cruel dissensions. The case of Florence and Sienna, just mentioned, is but one of many which he so settled.

The success of his legation to Marca d'Ancona and Marca di Treviso to adjust the regional disputes there was not less prompt, nor less happy. First John called together the people of the two sections separately. Then he held a general assembly composed of their leaders. On both occasions he secured an acceptance of all the terms which he judged necessary to propose, in order to settle their quarrels and have them live in accord. Indeed, his labors in this affair are such a monument to the memory of the apostolic man that we can not do better than translate, in this connection, from Gerard Maurisio, a contemporary Italian author, who says:

Meanwhile there appeared a Father John, of the Order of Preachers, a native of Vicenza, and a son of Manelino, a lawyer. He was a man of rare piety, of whom I am going to relate extraordinary things; but they are facts that can be attested. Since the time of our Lord, no other man has ever been known to bring together so many nobles and people through his preaching. These, in order to establish a general peace, he united so effectually in the bonds of divine charity that they sang the praises of Christ as in chorus.

First he went to Padua, where he preached with such force and persuasion on the necessity and blessings of peace that he banished the great discord which reigned in the city. All the citizens agreed to place the settlement of their disputes in his hands, leaving everything to his judgment. Later he journeyed to Treviso on the same mission. The Trevisans followed the example of the Paduans. Belluno and Feltre

were next taken in, and their people showed the same docility. The signori of Camino, Conigliano, and Romano came to terms of peace through his influence. Similarly, the inhabitants of Vicenza, Verona, Mantua, and Brescia, together with the count of Saint Boniface and all his followers, accepted with joy the proposals of this restorer of public tranquility.

Indeed, he wielded so strong an influence over hearts that, in every municipality which he visited, the authorities willingly gave him their statutes to correct, permitting him to add or to strike out articles as his judgment dictated. Wherever he found prisoners [who were held merely for debts or political offenses], he had them set at liberty. After he had effected a reconciliation between the inhabitants of the aforesaid places, he appointed the city where, and the time when, they should all come to hear him preach, and to sign a pact of permanent peace. Verona was designated for the purpose.

This meeting was attended not only by the deputies, but also by many of the citizens, of Brescia, Mantua, Verona, Vicenza, Treviso, Feltre, and Belluno, and the signori of Romano and of Camino. There also came Paduans and almost an infinite number of people, both men and women, from other cities, towns, and castles. The patriarch of Aquileia was there, with the bishops of the aforementioned places, Father Jordan of Saxony (the General of the Dominicans), and a great number of other clergy. The marquis of Este and a multitude of officers, soldiers, and persons of every walk in life came without arms, and with no standard except the cross of Christ, in whose name they were assembled. Perhaps, as has been said, not since the days of our Lord has so great a crowd been brought together by the preaching of anyone. Out of reverence for the Saviour the greater number took off their shoes. Many from the cities, however, rode in their carriages.

Though it may appear almost incredible, when John of Vicenza preached to this immense audience, he was everywhere understood with marvellous distinctness. At the end of the sermon, he proclaimed the treaty of general peace. . . . Those who should violate it he threatened with the anathema

of the Church, the indignation of Christ, and the curse of God. To those who should religiously observe it he promised the blessing of Heaven. Then the assembly was dissolved, and all returned to their homes, blessing and thanking God from their hearts.

Under the spellbinding influence of the sacred orator, many who had long been deadly foes gave one another the kiss of peace; for they regarded him as a quasi prophet. So great, indeed, was his renown that the Pope himself held him in deep veneration. Nor should this be considered strange, in view of the many miracles performed by the extraordinary Friar Preacher. I have heard with my own ears the Franciscan Fathers, preaching in the cathedral of Vicenza, declare that he had raised ten dead persons to life.[18]

Such is the recital of a writer who either saw or heard what he records. Neither can he be considered as unduly favorable to our Friar Preacher. On the contrary, after telling of his heroic deeds, he seems rather to doubt the purity of di Scledo's intentions.[19] Besides, Maurisio served under the standard of the Ghibellines, who sided with the emperor of Germany against the Guelfs, or supporters of the Holy See.

The ever powerful faction of Ghibellines soon disturbed the peace established by the papal legate. They often sorely tried his virtue. But his strength, like his trust, was in God, through whose grace he always remained the same—humble and modest in success, firm and unruffled in failure. Unceasingly had he to oppose the violent passions of men. Continually was he obliged to be on his guard against the artifices of the heretics of the day, the malice of the envious, and the trickery

[18] *Acta Sanctorum,* XXVIII, 426, Nos. 15-17; QUETIF-ECHARD, *op. cit.,* I, 151; MAURISIO, Gerard, *Historia Dissidiorum Marchionis Estensis cum Ecelino Romano,* p. 40.

[19] See *Acta Sanctorum,* XXVIII, 427, *Annotata.*

of the Ghibelline supporters of Frederic, the German emperor, whose quarrels with the Holy See caused many to distrust those honored with the position of papal legate or nuncio.[20] However, these difficulties served only to reveal in clearer light di Scledo's wisdom and courage. They showed that he was neither to be intimidated by threats, nor led astray by glory and applause.

After preaching in Tuscany and Marca d'Ancona with the success which we have seen, John traversed the various provinces of the Republic of Venice, and visited the larger places of Cisalpine Gaul. Then he returned to Bologna, where meantime a controversy had arisen between the municipal corporation and the bishop in regard to the city's criminal laws. This disagreement was now soon bridged over by his tactful management. With the consent of the magistrates, he set free those who were held in prison merely because of their debts. Another blessing which his deft hand then procured for the poor of that university town was a considerable reduction in what they owed from their creditors.[21]

The case of a Bolognese officer by the name of Milanti shows at once the power the Friar Preacher wielded over sin-burdened souls, and the influence he enjoyed with the Holy See. This brigand had carried on his career of robbery in many places, but especially in Viterbo. Finally, the Pope excommunicated Milanti, and had the act proclaimed wherever he had committed his violent excesses. But the highwayman paid no attention to the excommunication; for, long accustomed

[20] QUETIF-ECHARD, *op. cit.*, I, 152.
[21] SIGONIO, *op. cit.*, Book II, p. 108.

blindly to follow his passions, he cared as little for the censures of the Church as for the threats of men.

John of Vicenza now successfully undertook the conversion of the notorious robber. Milanti confessed his crimes, and promised to make proper reparation. Thereupon his friends, who were both numerous and powerful in Lombardy, sent deputies to Rome to obtain the removal of the sentence of excommunication. However, either because Milanti's repentance was distrusted, or because it was judged that an example of severity was necessary in order to curb such bold adventurers, the Holy See refused to lift the censure—unless the Bolognese officer should bind himself, after having repaired the damages he had done to the Church and the people of Viterbo, to pass beyond the seas and spend the rest of his life in fighting against the Saracens. This, of course, meant perpetual exile, to which Milanti could not bring himself to consent. It was then that di Scledo wrote to Gregory IX to intercede in behalf of his penitent. To his letter the Pope replied:

We have received your letter with Our customary goodwill towards yourself, and have adopted the sentiments therein expressed. That which We refused even delegates from Lombardy, despite their earnest entreaties, and many others, nothwithstanding their repeated prayers, in favor of Milanti, . . . We accord you with pleasure. We grant it at your asking as a token of the high esteem in which you are held by the Holy See. Since We have perfect confidence in your judgment and circumspection, We permit you, after satisfying yourself of his proper disposition, to remove the censure from Milanti with Our authority. But he must promise to satisfy his obligations to the City of Viterbo, and to serve the army in Palestine for two years.[22]

[22] *Bullarium Ordinis Fratrum Praedicatorum*, I, 59. We do not know if Milanti actually joined the Christian army in the Holy Land. (Ed. note).

Conversions equally striking as the above were not of infrequent occurrence. As was but natural, they caused the veneration of the faithful for God's servant to increase ever more. Humble though he was, he realized this esteem, and made use of it for good purposes —on some occasions to turn sinners from their wayward courses, on others to lead the just farther along in the path of virtue. He also often availed himself of the power thus given him to hold the wavering in obedience to the Holy See, from which not a few were endeavoring to sever their allegiance.

Frederic II regarded the Papal States with a greedy eye, and longed to break, or at least to humble, the authority of the Sovereign Pontiff. One of the greatest obstacles to these designs, as the emperor well knew, was the incessant and extraordinary preaching of John of Vicenza. Frederic, therefore, sought in every way to reduce the valiant defender of the Holy See to silence. It was for this purpose that, in 1241, the powerful ruler wrote a long letter to the Friars Preacher then assembled in general chapter at Paris.

Frederic begins the communication with an attempt to show his great esteem and affection for the Order by showering magnificent eulogies upon it. Then he speaks of the existing troubles and distress of both the Church and Empire. These he does not blush to attribute to the Pope, or the counsel of his ministers. He endeavors to persuade the fathers that he himself had waged war simply for the sake of peace, and that his intentions were of the purest, for he fought for only the general good of religion, the preservation of the laws, and the happiness of the people. From this prelude the em-

peror proceeds to the real object of his letter. Here he writes:

The faithful regulate their conduct by your decisions. Some of those whom you have hitherto guided in the ways of salvation by your preaching have thoughtlessly strayed from the straight path. Be on your guard, and do not seek to change the world by sentiment. Do not lead it to form new convictions opposed to those by which it has always been directed.

We speak to you in this manner because of the report abroad that there are not wanting among you those who undertake legations, and accept commissions which are inimical to the interests of Ourself and the Empire. This they do, as We understand, in the belief that they thus perform a work pleasing to God and conducive to the salvation of souls. It will be wise on the part of your venerable assembly to suppress these excesses, and to issue a mandate to all the fathers of the Order requiring them to refrain from such activities in the future. In this way, they will be able to apply themselves exclusively to works of piety, to continue to deserve the affection of everybody, and to render services to the public which are truly pleasing to God.

Furthermore, the ministrations of your Order will then deservedly meet with general approval everywhere. So will you avoid censure from those who do not think it seemly that members of so holy an Order should take part in differences, or even quarrels, that are purely personal. Besides, as We are sincerely disposed to favor you in all that may contribute to the welfare and honor of your Order, we hope that you will respond to Our desire to please you.[23]

This letter of Frederic to the general chapter bears the date of February 27, 1241. It was written while the emperor was laying siege to Faenza, in the Papal States. Father Abraham Bzovius (Bzwoski) and Alphonsus Fernendez, two Dominican historians, both

[23] Father Touron does not tell us where this letter is to be found. (Ed. note).

bring out the document, but they do not tell us what reply was made to it. However, we may conjecture that, if it was answered at all, Frederic received little encouragement from those whom he sought thus to bribe. Gregory IX died before the close of the year; and we know that under Innocent IV, who was elected Pope in 1243, John of Vicenza continued his signal services to the Church in those stormy times.[24] In a brief to di Scledo, of date June 13, 1247, Innocent speaks in a pathetic manner of the innumerable evils with which Italy is flooded. Then he proceeds to say:

> We warn you; We conjure you; We exhort you, in the name of our Saviour Jesus Christ, to strive with all your might, and with all the zeal that our Lord has bestowed on you, to root out heresy from all Lombardy by driving the heretics from the limits of the country. Receive to penance with charity those who sincerely wish to be converted, and to obey the Church in future. Punish the headstrong with all the rigor of canon law. Take vigorous action against their abetters. . . . We expressly forbid any and all of your superiors to employ you in any other occupation, or to substitute another in your place, without the special permission of the Holy See.[25]

True servant of his Master that he was, John never failed conscientiously to carry out the orders of the Holy See. Success always crowned his efforts. When he ceased from these labors, for the reason to be given later, we do not know. But we do know that he was engaged in them for long years—at least until 1259. In that year we find him, as an apostolic preacher and

[24] Gregory IX died on August 22, 1241. Celestine IV succeeded him on October 25, 1241, but died fifteen or sixteen days later. Then, through the intrigues of Frederic II, came a long vacancy. Innocent IV, who succeeded Celestine, was not elected until June 25, 1243. (Ed. note).

[25] *Bullarium Ordinis Fratrum Praedicatorum,* I, 174.

an inquisitor of the faith, acting in the name of Alexander IV, and removing the censures which the people of Vicenza had incurred by breaking the treaty of peace and uniting themselves with the enemies of the Church.

In the Italy of those days the greatest vigilance was necessary to prevent or thwart the plots of factious men. This circumstance, together with the many occupations of Father di Scledo, does not permit us to accept the opinion of some later writers who state that he was also sent during this time as papal nuncio to France and Germany, and that he was provincial of Lombardy. These same authors assure us further that he founded the convents of Reggio, Santa Agata, and San Romano di Lucca.[26]

The earlier writers say nothing of these things. However, it must be admitted, they are lamentably careless in recounting the history of this great man. They often fail to give us dates, to distinguish the periods of di Scledo's life, and to inform us on particulars of which we know little or nothing. They do not even tell the day or the year of either his birth or death, or say where he is buried. This negligence is all the less excusable because they take care to record his brilliant deeds, and to sing the praises of his rare virtues.[27]

The Bollandists, following a crowd of Italian authors, give John the title of Blessed. Nor do they doubt that Rome permitted his cult at Vicenza and Padua—perhaps at Bologna also. In the history of his order, Augustine of Florence (a Camaldolese monk) does not hesitate to declare that the splendor of his virtues and miracles made him equal to Saint Anthony of

[26] *Acta Sanctorum*, XXVIII, 411, No. 7.
[27] *Ibid.*, No. 8.

Padua. Julius Carcamo, a historian of Vicenza, places him among the saints and blesseds of that city.[28] Quoting Father Francis Barbarano, who was a native of Vicenza, a Capuchin, and a reliable historian who was an eye-witness of part of what he wrote, the Bollandists make him say:

It is certain that John of Vicenza has always been regarded as a saint—both during life and after death. It is certain that Sovereign Pontiffs not only permitted his miracles to be published, but also the name blessed to be given to him, and his image to be exposed for the veneration of the people.[29]

This likeness, in fact, was still to be seen in the Church of the Crown, Vicenza, late in the eighteenth century. On it was the inscription: "My peace I give you" (*Pacem meam do vobis*). This was to signify that blessed peace which our Lord merited, and which He alone can give.[30]

All that we have said of the holy life, the great reputation, and the extraordinary deeds of our champion of the faith can be proved by the testimony of two Popes. Fortunately, ten or twelve papal briefs replete with eulogies of him are still extant. Suffice it though to quote from one or two of them. Extracts from them can hardly fail to gratify the reader. In one of date April 28, 1233, Gregory IX thus speaks to di Scledo:

From Our heart do We thank the King and Saviour of all ages that, in these late years of malediction and revolt, when heretics in their perversity are making such violent efforts to distort the dogmas of faith and destroy the unity of the Church, the divine goodness has aroused the holy ardor of a

[28] *Ibid.*, 410, Nos. 1-4.

[29] *Ibid.*, 410, No. 2.

[30] *Ibid.*, No. 3. Whether this painting is still in Vicenza we can not say. (Ed. note).

young man among the children of Israel. We thank God that, in His providence, He has so inspired this young man, who, through the glory of his miracles, has so victoriously defended the Church and confounded those who do not cease to persecute and calumniate innocence. It affords Us the greatest satisfaction to be assured that you do not need a command ere you take up the cause of piety with zeal and courage. It is an unfeigned pleasure to realize that you enjoy the liberty of the children of God, and that His grace guides you in all things.

The cries of the Florentines and Siennese have reached Our ears; and Our heart has been deeply touched by the lamentations of those who groan in chains and in the squalor of dungeons. Hunger and thirst are devouring many. The sword has put an end to the misery of others. The blood that has already been shed, that which is on the point of being poured out, and the great suffering of the people appeal to Us for a mediator, or an angel of peace. We should rejoice, therefore, if God inspired you to accept the position of ambassador of Christ, and to hasten to the succor of the two afflicted cities, there to labor for the lives of those who are in danger of death and for the souls of all.

We do not wish to give you a command to this effect; for We know that you are guided by the Holy Ghost, whom all must obey. Still We pray that He who makes use of your ministry to aid and comfort those who are in distress will arouse your compassion in this instance. May He inspire you as to what you should do in behalf of these two cities, whose maddened citizens are destroying one another in merciless cruelty. May He so direct your actions that you will not have cause to join with Us in shedding useless tears over a catastrophe that can not be repaired.[31]

The reader will doubtless recall the determination of the Bolognese not to allow John of Vicenza to leave their city. It will also be remembered that Gregory IX was obliged to interfere before they would even let

[31] *Bullarium Ordinis Praedicatorum*, I, 48.

him go to Florence and Sienna on the mission of mercy which the Pope wished him to undertake. In this connection Gregory wrote to the citizens of Bologna:

The chosen people of God almost destroyed the tribe of Benjamin. This the children of Israel did in their zeal for the law, in fulfillment of the command of God, and in punishment of a heinous crime. Yet they soon showed great sorrow for the loss, and set about repairing it with marvellous ardor. In the same way, with what sentiments of compassion should you be filled by the present deplorable state of the two most renowned cities of Tuscany—Florence and Sienna! Satan, in his malice, has blinded these people, filling them with such overmastering wrath and hatred that they seek the total destruction the one of the other. Both souls and lives are lost.

Everything is already in a state of extreme agitation among them. Their cities are in frightful ruins now; and it is to be feared that they will soon become mere wastes. Yet those who strive to do what is right firmly believe (nay, it is the common opinion) that, in order to prevent the last-mentioned disaster, all that is needed is that Our dearly beloved son, John of the Order of Friars Preacher, should come among them and use his efforts for peace. They do not doubt that the God of peace will put an end to their calamities, even root out the seeds of discord, through the instrumentality of a man who is so pleasing in His sight; just as He made use of John's ministrations among you to accomplish great things for the glory of His holy name and the refutation of heresy.

We therefore, beg you; We exhort you in the name of our Saviour; We enjoin you, for the remission of your sins, to prevent anyone in your city from putting any obstacle in the way of so good a work. Contrarywise, if the Holy Ghost, as We hope He will, uses this devoted man to turn away the misfortune with which we are threatened at close hand, you should applaud and encourage his undertaking. In this way, your good will can not fail to make you participate in the reward of his labors.[32]

[32] *Ibid.*, 48-49.

It was because of this letter that John of Vicenza was finally allowed to repair to Florence, and then to Sienna, where he settled the troubles of the people in the happy manner we have seen. Then he made his report to the Sovereign Pontiff. Gregory at once honored him with another brief. In the document the Pope tells di Scledo that the good news of his extraordinary success reached the papal court before his letter. His Holiness clearly shows his joy over the turn of things, and thanks God, whose justice is always tempered with mercy, and who often punishes that He may amend. Then he adds:

> All that now remains for Us to do is to give Our heart to the Blessed Saviour in prayer that, for the glory of His name and the salvation of souls, He may preserve (nay, increase) in you the gift of miracles which he has bestowed on you. We shall beg Him to keep you in the path of Justice so that, laboring with all patience and humility, your works may be crowned with the death of the just.[33]

The pressing needs of the Church called for the exertions of the Friar Preacher in more than one place; for his character and reputation seemed to enable him to sway hearts, wherever he went. It would appear, too, that the people of several cities wished to retain him among themselves, or even followed the example of the Bolognese and tried to hold him by force. At least, shortly after di Scledo finished his work among the Florentines and Siennese, Gregory IX wrote to the archbishops and bishops of Italy, forbidding any and everybody to attempt to detain him in whatever place, when he felt that he had done all that was necessary for the good of religion or peace. The purpose of His

[33] *Ibid.*, 51.

Holiness in this was that the man of God might be free to go where the Holy Ghost should direct him, or the interest of good call him. Of a character with the brief to the Mologneses people, from which we have just quoted, is another to the clergy and magistrates of the same city. It bears date June 28, 1233. In the document Gregory tells them:

The deep attachment and special veneration which you have, in Christ our Lord, for the great propagator of His holy name, Our dear son, John of the Order of Friars Preacher, could not but be extremely gratifying to Us. We consent, for the sake of your instruction and consolation, that he shall make his ordinary abode among you. But We can not, without doing what would be wrong and prejudicial to others, permit that they should be entirely deprived of the aid which they have a right to expect from him. Above all, We could not tolerate such a thing in a case of extreme necessity, when We are convinced that his presence would be very helpful to the faithful, as well as pleasing to God.

It was with this view that We acted, when, after having added Our exhortations to Our prayers, We expressly commanded you, in the virtue of holy obedience and in the name of the Holy Ghost, to give this Friar Preacher full liberty to follow the impulse of grace and to go into whatever places to which the hand of God might guide him. Your compliance in this matter will bring you new blessings from heaven, no less than the favor of the Holy See.

We have made no distinction against you in this matter. So We do not wish you to be unaware of what has been done in order to procure everywhere the same liberty for this ambassador of Christ, Father John of Vicenza. We are, therefore, very happy to be able to tell you that We have written letters apostolic to Our venerable Brothers, the Archbishops and Bishops, as well as to all the other ecclesiastical superiors, throughout Italy, enjoining them to repress, by the censures of the Church, the rashness of every and any

one who should dare seek to retain the Friar Preacher by force and against his will.

We want all Prelates to punish those who disobey this order with excommunication, and to put the places where the disobedience occurs under interdict. We want them to threaten with Our indignation all cities which presume to spurn this ordinance. Otherwise, if they are so honored, We shall be obliged to deprive them of the dignity of being an Episcopal See.[34]

All the other extant briefs which either concern Blessed John di Scledo of Vicenza, or are addressed to him personally, contain similar proofs of the perfect confidence which the Holy See reposed in his accomplishments, integrity, and virtue. It would be to no purpose to give a translation of these letters apostolic here; for they would merely lengthen our sketch of the great Friar Preacher, without really adding any items of importance to what has already been said.

Suffice it then to say that never have the Popes written to one who was only a religious and a priest in more honorable terms. Never perhaps have they taken such precautions that the various cities and provinces of Italy might be successively benefitted by the preaching of any one man. Nor have the faithful ever shown more complete deference to the counsel of a wise and judicious adviser, greater eagerness to hear him preach, or a stronger desire to retain him in their midst.

Nothing seems more uncertain than the time, place, and manner of di Scledo's death. There seems to be no trace of him after 1259, when, with the authority of Alexander IV, he lifted the ecclesiastical censures from his native Vicenza. Some have held that he died a martyr in defense of the Church in Italy during the

[34] *Ibid.*, 57.

troublous times in which his career was thrown. Others again tell us that he became a missionary among the infidels of the east, and gave his life in the cause of the faith there. But there is no proof for either statement. Possibly the cause of the lack of information on this important point in his history is to be traced to the well-known carelessness of his Order in keeping annals of its work and members.[35] Despite this unfortunate fact, in his Order at least, the name of Father John di Scledo has ever been a household word for all that is good, holy, and zealous. His memory should be cherished until the end of time.

BLESSED GUALA OF BERGAMO, BISHOP

Blessed Guala, or Gualla, whom some authors also call William, belonged to the famed house of the Romanoni. Indeed, his ancestry ranked high among the most distinguished families of the old Italian Province of Bergamo, whose capital city of the same name is said to have been the place where he first saw the light of day. The date of his birth is unknown, but it must have been some time in the last decade of the twelfth century. Good Christians and blessed with worldly means, his parents impressed the fear of God on the mind of little Guala in his earliest years, as well as looked after his education. The progress which he made in his studies caused them to entertain great hopes

[35] An addition of the editor suggested by the *Acta Sanctorum* and other authorities. The *Année Dominicaine* (VII, 1 ff) has a splendid article on John di Scledo, in which it says (page 16) that he seems to have been living in 1264. (Ed. note).

for the future of their young son. Nor were they deceived. However, they do not appear to have entertained any idea of what God had in store for him, or of the use to which he was to devote his rare talents.[1]

It seems to have been in 1219 that Guala first heard Saint Dominic preach.[2] Like many other students of pure minds, he became enchanted with the character and virtue of the man of God. When, therefore, the founder of the Friars Preacher, having made a number of conversions in Bergamo, began preparations for the establishment of his Order in that city, Guala was one of the first to seek enrollment under his standard.[3] He received the habit from Dominic's own hands. If he was not already a priest, he must have been about ready for ordination. Be that as it may, through fidelity to the grace of his vocation and correspondence with the instructions which he received from the sage of Caleruega, he made rapid progress in virtue, no less than in those qualities which are required for leadership.

Thus our blessed was soon found well fitted for positions of trust and responsibility, whether in the cloister or in the active apostolate. Quite naturally, in the early years of any religious institute, the superiors are

[1] *Année Dominicaine,* IX (September), 67 ff; BZOVIUS (Bzowski), Abraham, O. P., *Annales Ecclesiastici,* XIII, col. 305, 343, 344, 520; MAMACHI, Thomas, O. P. *Annales Ordinis Praedicatorum,* p. 544 and *passim;* MARCHESE, Dominic, O. P., *Sagro Diario Domenicano,* V, 12 ff; SIGONIO, Charles, *Historiae Ecclesiasticae (De Regno Italiae,* Book 17); SPONDE, Henry de, *Annales Ecclesiastici, Anno 1227.*

[2] Father Touron does not give the date of Guala's entrance into the Order. We took the one given in the text from the Dominican hagiography called *Année Dominicaine,* IX, 67. Others place this event in 1218, and some in 1220, which seems too late. (Ed. note).

[3] FONTANA, Vincent, O. P., *Monumenta Dominicana,* Part I, Chapter II; MARCHESE, as in note 1; RAYNALDI, Oderic, *Annales Ecclesiastici, Anno* 1227.

often noted for their youth. Yet there must have been something in Guala which appealed to Dominic in a special manner; for the priory in Bergamo had hardly been established before the founder placed him in charge, although it was his native city.[4] His government gave the greatest satisfaction to the community. He led all in the way of holiness, while his management of temporal affairs showed no mean business ability.

Perhaps it was this that induced Saint Dominic to call our blessed to Bologna, and appoint him one of three or four entrusted with the building of Saint Agnes' Convent for Dominican Sisters in that city. This project having failed, temporarily, because of the opposition of the family of Blessed Diana, O. S. D., Guala returned to his post in Bergamo. However, his stay there was of short duration. Dominic soon determined to gratify the wishes of the people of Brescia by establishing his Order in their city, called the subject of our sketch there for the purpose, and instituted him the first prior of the new convent.[5] The history of his superiorship in Brescia is practically the same as that of his labors in Bergamo.

These various appointments are not the only proofs of Dominic's esteem for Guala and trust in his ability. More than once the holy patriarch chose him as a companion in his apostolic travels. Thus it was but befitting that God should reveal the saint's death to his

[4] MARCHESE, as in note 1; UGHELLI, Ferdinand, *Italia Sacra,* IV, column 547.

[5] *Année Dominicaine,* IX, 69; DRANE, Augusta T., O. S. D., *The History of Saint Dominic,* 401, 420; MARCHESE, as in note 1; PIO, Michael, O. P., *Delle Vite Degli Huomini Illustri del Ordine di San Domenico,* col. 32. Some authors say that Guala was one of three appointed by Dominic to superintend Saint Agnes' Convent. Others make him one of four. (Ed. note).

intimate and confidential friend, than whom perhaps no other in the incipient Order lay closer to the heart of its founder. Both Blessed Jordan of Saxony and Theoderic of Apolda, contemporaries of Guala, assure us that he learned of the saint's death in this way, and that he started at once for Bologna, where he discovered that the holy man had surrendered his soul to God at the very time the fact was made known to him in Brescia.[6] Possibly this loss to the Order was felt more keenly by no one than by our blessed.

Guala remained in Brescia as prior for some years after this sad event. Meantime, all had recognized that Dominic made no mistake in placing so much confidence in him; for, young as he was, he had shown that rare prudence, judgment, and wisdom which are ordinarily the fruit of long study and experience. The people loved him; the clergy admired him; his confrères esteemed him for his model life, his just treatment of all, and the zeal with which he looked after the conventual observances. His charity was a byword, especially in Brescia, where he did so much for the inhabitants during a year of extreme dearth.

Accordingly, when the priorship at Saint Nicholas' (now Saint Dominic's), Bologna, became vacant, the community elected Guala to the position. This was in 1226. It was no easy post to fill, for Saint Dominic's spirit of regularity prevailed there in all its pristine fervor. However, our blessed's government gratified even the most exact.

By this time the ability of the subject of our sketch had become widely known, a circumstance that rendered

[6] Jordan of Saxony, quoted in *Acta Sanctorum*, XXXV (first volume for August), 551, No. 70; Theoderic of Apolda, quoted *ibid.*, p. 599, No. 240.

his priorship at Saint Nicholas' all the more difficult. Bologna and Modena were at swords' points. Honorius III appointed Guala apostolic nuncio that he might effect a reconciliation between the two cities. Through his skillful services as arbitrator not only were their differences composed, and their animosity allayed; a treaty of peace was agreed to that was to last for ten years.[7]

The pious man's success in this difficult undertaking led the Holy See to entrust him with several similar and difficult commissions, from which results of even greater importance were expected. Hardly, in fact, had the intrepid Gregory IX ascended the papal throne, March 19, 1227, when he selected the prior of Saint Nicholas' as his legate to Frederic II. The purpose of Guala's mission in this case was to induce the emperor to keep his often broken promise, and march to the relief of the Christians in the Holy Land. That Frederic might no longer have an excuse for delaying the expedition, the Friar Preacher was also instructed to labor for the reconciliation of the Lombard confederacy with the emperor.[8]

Our blessed's task in this matter was rendered all the more delicate and difficult by the fact that the Lombard confederacy and Frederic were not only distrustful of each other, but also enemies of long standing who had often met on the battle field. Still Guala effected a reconciliation. However, his efforts were perhaps aided by the emperor, who had publicly proclaimed a pardon of all the offenses which he might have received

[7] CAVALERIO, 1, 8 (John Michael Cavalieri, O. P., *Galleria de' Summi Pontefici, Cardinali, Patriarchi, Arcivescovi, Vescovi, dell' Ordine).*

[8] DE SPONDE and SIGONIO as in note 1.

from his rivals.[9] Here we may add, though taken from another source, that the Friar Preacher's contemporaries represent him as "a man of great prudence, well acquainted with the world, and of accomplished manners." So was he a true religious and an eloquent preacher. These qualities, no doubt, had their part in giving him so high a standing at the courts of both the Vatican and Emperor Frederic. His name was no less popular than his influence great throughout Lombardy.[10]

From the time of his election as prior of Saint Nicholas', Bologna, all Brescia had longed for his return there. His prudence, judgment, and charity had won the heart of everyone. His presence, it was believed, would be a source of blessings, temporal as well as spiritual. So strong and universal was the desire to have him with them that, when their bishop, the Right Rev. Albert Razzati, died, both clergy and people with one voice chose him for their chief pastor. This was in 1229. All who knew the virtue and ability of the man of God praised the election in unmeasured terms.[11]

To Guala himself the choice brought no joy. Indeed, it pained him deeply; for, in his humility, he believed the duties of the position were beyond him, and felt that he should remain in the lowly station which he had embraced in his younger years. Besides, he had a great love for the quiet and solitude of the cloister, which he had hitherto had but little opportunity to enjoy. For these reasons, he left nothing undone in order to escape the dreaded burden. At first, he hoped that his

[9] See the preceding note.

[10] See *Année Dominicaine*, IX, 72. Father Touron likely omitted what is stated in this paragraph for the sake of brevity. (Ed. note).

[11] UGHELLI, *op. cit.*, IV, column 547.

intimate friendship with the Pope would save him from the necessity of accepting the honor. But all efforts failed, and he was finally obliged to bow in obedience to the voice of the Church.

Nor was this all. Gregory IX soon placed an additional weight on the already heavy burden of the zealous Friar Preacher. That Pope now appointed the new bishop of Brescia his delegate *a latere* to all the Duchy of Milan, or that part of Cisalpine Gaul which lies beyond the River Po.[12] This second dignity not merely multiplied Guala's anxieties; it also, much against his will, often took him away from his beloved flock. Padua and Treviso were engaged in a bitter conflict. To the apostolic delegate fell the principal part of the labor required to effect a reconciliation between the warring parties. Still he conducted the negotiations so zealously and wisely that he not only put an end to the strife, but even had the peace cemented by alliances between the noblest families of the two provinces. Speaking of this event, Ughelli says: "The fame of his sanctity led to the miter in 1229. He was the legate of Gregory IX in northern Italy. In that capacity he arranged a treaty of peace between Padua and Treviso with remarkable skill."[13]

More trying still were the bishop's experiences with Frederic II. Hardly had he received episcopal consecration, when the emperor broke his fair promises and began hostilities against Lombardy. This brought the prince again into conflict with Gregory IX. The cause

[12] *Ibid.*

[13] *Ibid. Sanctimoniae fama episcopalem evasit ad sedem anno 1229. In Insubria pro Gregorio IX legatione functus est, interque Patavinos et Tervisinos foedus indixit dexteritate mirabili.*

of the Papal States and that of the Lombardic league now became one, for the liberty of all Italy was at stake. At this juncture, therefore, the apostolic delegate, by order of Gregory, was obliged strenuously to employ his zeal, eloquence, and diplomacy to reunite the leaders of the northern confederacy for the common good. In short, he preached a holy war, not against the Turks, but against Frederic II. There can be little doubt that he contributed greatly to the humiliations which the emperor suffered at this time.[14]

The most noteworthy success of our Friar Preacher at this epoch of his life was the freeing of his episcopal city from the sad conditions into which it had been plunged by quarrels between the Guelfs and Ghibellines. In 1238 the imperial army laid siege to Brescia. Only the zeal of the watchful bishop, who overlooked nothing, prevented the former seeds of division and antagonism from springing into new life. Earnestly did he implore all to forget the past, and to remember only what they owed to their country and to the cause of liberty. United by his exertions, as well as inspirited by his words, the inhabitants bravely repelled every effort to take the place by storm. After three months of futile endeavors to capture Brescia, Frederic was obliged to retire in disgrace.

Guala received the credit for the repulse of the imperial forces. Gregory IX sent him felicitations. The people heaped blessings on his head. But they felt that they owed their liberty to his prayers rather than to his labors.

Despite the fact that he was a trusted friend of Greg-

[14] Possibly for the sake of brevity, Touron merely insinuates what is contained in this paragraph. See *Année Dominicaine,* IX, 73-74. (Ed. note).

ory IX, and had vigorously opposed Frederic at this time, Guala's spirit of justice and equity caused him to still retain the esteem and admiration of the emperor. On his side, the Friar Preacher did not hesitate to show his sympathy for the imperial rights. He only sought to frustrate Frederic's secret ambitious designs, which he knew often came largely from evil advisers, who not infrequently thwarted even his better intentions. Ever did he strive to bring the Pope and the emperor closer together, and to prevent the quarrels in which they were engaged time and time again. After the bitter contest just recorded, it was through the good influence of Guala that the two powers were reconciled. He succeeded when all others had failed. As Ughelli says again: "In Brescia he wrote a treaty of peace for the Guelfs and Ghibellines, which placed them on friendly terms. After this they ceased to ruin the country. He spared no effort to bring Frederic II into favor with the Supreme Pontiff."[15]

At first, trials and difficulties of another kind faced the bishop in his diocese. There were those who sought to infringe on the rights of the Church, or paid scant respect to ecclesiastical discipline. But he feared only God, not the censures of men. His patience and firmness soon brought him victory in quelling these evils. So to express it, ever did he carry his flock in his heart. Whether amidst the greatest agitations, or in periods of blissful peace, his people always found in him a true father and a faithful pastor, watchful to guide them, fearless to defend them, careful to instruct them. His

[15] UGHELLI, as in note 11. *Brixiaegue Guelphis et Gibellinis ea pacis foedera scripsit, quibus deliniti, visi sunt in posterum ab excidio patriae abstinuisse. Multum conatus est ut Fredericus II in gratiam Pontificis rediret.* This paragraph is somewhat enlarged over the original. (Ed. note).

kindness was proverbial. His charity towards the poor knew no bounds.

Guala had governed the Diocese of Brescia for ten years in a saintly manner. The storms of which we have spoken had passed away, and he had every reason to expect only tranquil days for the future. But the call of the silence of the cloister, which he loved with his whole soul, was overpowering. He had never laid aside the habit of his Order. He wished to occupy his mind only with the thought of eternity and the care of his own salvation. Finally, in 1239, the Holy Father granted his earnest request, and permitted him to return to his beloved solitude.

That his separation from the world might be the more complete, Guala accepted the invitation of the Benedictine abbot, and went to end his days in the Monastery of the Holy Sepulcher at Astino, six miles from Bergamo. There he led a life of prayer, penance, and meditation until his death, five years later. Indeed, his austerities surprised, as well as edified, the community. The quiet of his retreat was rarely broken, except by the visits of the afflicted who came to seek his advice or obtain his prayers, and the poor who sought assistance from his charity. Ughelli writes: "He governed the diocese entrusted to his care with such holiness that, both during his life and after his death, he wrought many wonders through God. Finally, desirous of a retired life, he resigned his bishopric, and shut himself up in the cloister of the Holy Sepulcher, at Astino, that he might meditate on things divine. . . ."[16]

[16] *Op. cit.*, as above. *"Ea autem sanctimoniae laude sibi creditam Ecclesiam administravit ut, tum vivens tum ex humanis exemptus, plurima a Deo retulerit ornamenta. Denique, vitae solitariae percupidus, Episcopatus munere se abdicavit, claustroque Sancti Sepulchri de Astino, ut divina commentaretur, se inclusit . . ."*

His successor in the See of Brescia held our blessed in such high esteem that he sought to regulate his own life, as well as to govern the diocese, by his wise counsel. At the request of this trustful friend, Guala performed the ceremony for the consecration of an altar in his former cathedral. No doubt in compliance with the wish of the same bishop and his former confrères, he also laid the corner-stone of Saint Stephen's, the new church of the Friars Preacher in Brescia. In this the holy man had an altar erected in honor of Saint Nicholas of Myra, towards whom he had a special devotion. Here again, as in all things else, we find him imitating Saint Dominic, who chose that saintly and much beloved bishop as one of the patrons of the Order he established.[17]

Besides the ecclesiastical authors who tell us of the deeds and virtues of the man of God, we have several briefs addressed to him by Gregory IX. These are an added proof of what is stated in this sketch. A historian writes that Blessed Guala had not resigned his see in 1242, or two years before his death. But this author could not have seen the list of the bishops of Brescia by Ughelli (*Italia Sacra,* IV, 547); for there we find, in 1239, the appointment of his successor, of whom we shall speak in our next article.[18]

All writers agree on the year of Guala's death; that

[17] Father Touron expressly places all that is stated in this paragraph at Brescia. Other authors place these occurrences in Bergamo, and state that these religious ceremonies occurred in 1244. (Ed. note).

[18] Touron evidently followed Ughelli in stating that Guala resigned his episcopal see in 1239. Other writers vary in placing this event in 1240, 1241, and 1242. It should also be noted that in Touron this paragraph comes after the one that immediately follows here. See also on Guala *Bullarium Dominicanum,* I, 17, 21, 26, 30, 113, 116; and *Acta Sanctorum,* XLI (first volume for September), 773 ff. (Ed. note).

is, 1244. Some of them place it on December 3; others on September 3.[19] He was buried under Saint Martin's altar, in the Benedictine Church of the Holy Sepulcher, Astino. We are assured that many miracles were wrought at his tomb, on which is carved: "Blessed Guala, Bishop, whose body lies enshrined within" (*Beatus Guala, Episcopus, cujus ossa hac in arca quiescunt*). There he still sleeps the sleep of the just, awaiting the day of resurrection, among many sons of Saint Benedict who belonged to the community of Vallombrosa.

Here, perhaps for the sake of brevity, Father Touron closes his sketch. But a further word seems demanded on Guala's vision at the time of Saint Dominic's death, and the bishop's beatification which took place long after Touron wrote his book. Our Blessed's revelation is the most interesting, as well as the most celebrated, of the several which are said to have been made to pious persons when the founder of the Friars Preacher died. The story runs thus:

As Guala, then prior in Brescia, fell asleep leaning against the bell-tower of the conventual church, he seemed to see two ladders let down from an opening in the sky. At the top of one was our Lord; at that of the other our Blessed Lady. Angels were going up and down both ladders. At their foot sat a Friar Preacher, whose identity, as his face was partly covered, Guala could not distinguish. The ladders were then drawn up into heaven, and he saw his brother in religion, dazzling with glory, received by a company of angels. Our blessed now awoke from his slumber, but he did

[19] Touron, evidently following Ughelli, places Blessed Guala's death on December 3. But, as we shall see, September 3 was chosen for his feast day. (Ed. note).

not realize what was meant by his vision. However, he went to Bologna at once, where he learned that Dominic had died at the very time he had had his dream. This fact is thus recorded in the office of the saint:

> "A ladder, reaching from the sky,
> Shone brightly on a brother's eye,
> Who clear descried our Father blest
> Ascending to his saintly rest."[20]

Blessed Guala never made any secret of his vision, for he believed it was genuine. Indeed, he must have felt a special joy in reading this antiphon every time he recited the divine office on the saint's feast day. Some authors tell us that he was at the priory in Bologna when this office was sung for the first time after Dominic's canonization; that, bishop though he was, Guala acted as cantor; and that he sang the above antiphon with so striking a devotion that all were edified.

Even in life the subject of our sketch was universally considered a saint. He died as he had lived, most holily. After death the people called him blessed. A devotion and veneration towards him sprang up and continued down through the centuries. Finally Pius IX, of happy memory, took official cognizance of this fact. With his authority, the Sacred Congregation of Rites issued a decree, by which the dioceses of Bergamo and Brescia, as well as the Order of Friars Preacher, were permitted to say the divine office and celebrate mass in honor of Blessed Guala on the third day of September each year.

[20] *Scala coelo prominens*
Fratri revelatur
Per quam Pater transiens
Sursum ferebatur.

The translation of these verses in the text is taken from *Devotions in Honor of St. Dominic,* by Father Bertrand Wilberforce, O. P. (Ed. note).

ELIAS ROBERTO, PATRIARCH

This worthy man, Ughelli tells us, was appointed bishop of Brescia, as successor to Blessed Guala, in 1239. It is both sad and unfortunate that the historians and annalists, whether of the Order of Preachers or others, have so overlooked the distinguished prelate, or neglected to give the history of his life, that we know practically nothing about him. Besides the fact given above, the sum of our information on him is that he was born in Reggio, Italy; that he entered the Order of Saint Dominic in the days of the founder himself, probably receiving the habit from his hands; and that, within a twelvemonth after his appointment to the See of Brescia, he was transferred to Antioch, Syria, as patriarch of that city. This position he held until 1247, which was most likely the date of his death.[1]

Although we have no record of Roberto's life, the dignities conferred on him are an attestation of his character and ability, as well as of the confidence reposed in him and the high esteem in which he was held by the Holy See. That his government of the Patriarchate of Antioch gave full satisfaction to the highest authorities in the Church is evidenced by the fact that another member of his Order was chosen to succeed him in the Syrian capital.

All this serves to show the kind of men Saint Dominic drew to his standard. It deepens our regret for the lack of records in regard to Roberto; for he was one of the few members of the Order, and perhaps the

[1] COLETI, Nicholas; FAYNO; SPONDE, Henry de, *Annales Ecclesiastici, Anno 1239,* No. 17; UGHELLI, Ferdinand, *Italia Sacra,* Book 4, column 547.

only one of the immediate disciples of Saint Dominic, to attain to that exalted position. Naturally, one would like to give a somewhat extended sketch of a person who must have been exceptionally distinguished in the Church of his day. However, little as we know about Patriarch Roberto, his name deserves honorable mention among the early confrères of Saint Dominic. It is also worthy of notice, in this connection, that Roberto's successor at Antioch, Father Cristiano, or Christian, was the last Latin patriarch to exercise jurisdiction over that see. Since then it has been a titular patriarchal bishopric. In 1268, when the Tartars took the city, he and four of his Friar-Preacher confrères clothed themselves in ecclesiastical vestments, and waited at the foot of the main altar of the cathedral, where they were martyred.[2]

Father Touron closes his remarks on Patriarch Roberto at this place. But it should be noted that all the annalists of the Order speak of a Father Christian in the days of Saint Dominic, who was distinguished for his piety and learning; and that, while we nowhere find it so stated, it seems quite probable that he might have been the man who became patriarch of Antioch. Although these historians, doubtless for want of records, say but little about him, they commonly call him blessed, possibly because of his heroic martyrdom. He had many Friars Preacher serving under him, more

[2] DE SPONDE, *op. cit.*, Anno 1268, No. 19. In his *Oriens Christianus* (III, column 1161, Nos. 9 and 10), which is considered a most thorough work, Father Michael Le Quien, O. P., speaks of Roberto and Cristiano, but places their appointment to the Patriarchate of Antioch a few years later than Father Touron. Father Boniface Gams, O. S. B., does the same in his *Series Episcoporum*, p. 433. The Rev. Conrad Eubel *(Hierarchia Catholica Medii Aevi*, I, p. 93) overlooks Elias Roberto, and gives the other the full name of Christian Opizo.

than one hundred of whom sealed their faith with their blood in Syria at this time, when the Turks devastated the entire country.[3] In the words of de Sponde:

Nor did Christian, of the Order of Preachers and the Latin Patriarch of the same city, meet the Saracens less bravely, while they were engaged in their bloody carnage. Clothed in full pontificals, and prostrate before the altar of his Cathedral, together with four members of his Order, he was put to death there.[4]

ALBERT BOSCHETTI, BISHOP

Albert was the son of Gerard Boschetti, one of the leading and most influential citizens of Modena, northern Italy. His parents gave him a splendid education. Brought up as Christian children should be reared, he took care to develop the excellent gifts with which nature blessed him by the practice of virtue and study of the sciences. He did not suffer the wealth of his family to fill him with pride or unman his character. Positions of honor, to which he might reasonably have aspired in the world, he did not let tempt him to ambition. Indeed, the young scion of the Boschetti family made a generous sacrifice of all his worldly prospects that he might give himself to the service of God and the salvation of souls in the Order of Friars Preacher. It is

[3] See Father Abraham Bzovius' (Bzowski) *Annales Ecclesiastici, Anno 1268,* column 782, No. 12; Father Vincent Fontana's *Monumenta Dominicana,* p. 25, and *Sacrum Theatrum Dominicanum,* p. 44; Father D. A. Mortier's *Histoire des Maîtres Généreaux de L'Ordre des Frères Prêcheurs,* I, 95, II, 72.

[4] As in note 2. *Nec minus fortiter Christianus ejusdem urbis Patriarcha Latinus, Ordinis Praedicatorum, qui Saracenos caedibus occupatos accipiens, Pontificalia indutus, ad altare Ecclesiae procumbens, una cum quatuor sui Ordinis Fratribus confectus occubuit.*

thought that he received the habit in 1221, when in the twentieth year of his age, from the hands of Saint Dominic.[1]

Albert's piety and gentleness were not slow to win the affections of his confrères in religion. His rare talents made him shine even in an Order in which men of ability abounded. He preached and labored far and near, everywhere not only stirring the people by his eloquence, but also exciting admiration by his learning, and winning esteem by his model life. Perhaps, however, in no place was he so deeply and universally loved as in Modena, his native city. When, therefore, William of Savoy, of whom mention was made in the sketch of Blessed John di Scledo of Vicenza, resigned his bishopric, Albert Boschetti was chosen as his successor in Modena by the unanimous voice of both clergy and people.[2]

In order fully to understand the significance of the election, it must be borne in mind that Modena had long been governed by a chief pastor whose life in all things resembled that of the early bishops of the Church, and the diocese wished to give him a successor like himself. For this reason, they selected the worthy Friar Preacher, although he was a native of the place. Ughelli, speaking of this event, says:

> When William [of Savoy] resigned the See of Modena, Albert Boschetti, a noble native of the city, a member of the Order of Preachers, and the son of Gerard who was one of

[1] *Annales Veteres Mutinentium,* p. 6; SPONDE, Henry de, *Annales Ecclesiastici, Anno 1268,* No. 19; *Rerum Italicarum Scriptores,* II; SANSOVINO, Francis, *Delle Famiglie Illustri D' Italia;* UGHELLI, Ferdinand, *Italia Sacra,* II, col. 124.

[2] FONTANA, Vincent, O. P., *Sacrum Theatrum Dominicanum,* p. 243; FLEURY, Claud, *Histoire Ecclésiastique,* XVII, 105-106.

Modena's most influential men, enjoyed such a reputation for sanctity that he was acclaimed bishop by clergy and people alike. This happened in 1234. When the Sovereign Pontiff confirmed the election, Albert was installed amidst the rejoicing of the entire city.[3]

This unanimity of sentiment is the more striking, not so much because it is out of the ordinary, as because it was in a country torn by dissension, and at a time when two bitterly opposing parties kept up a division of the people which was equally harmful to Church and State. Possibly the accord in the present instance surprised Gregory IX, although he was perfectly aware of the merit and ability of the man chosen for the place. So did the Pope know full well the fidelity which the family of the bishop elect had ever shown to the interests of the Holy See. These considerations, no doubt, hastened Gregory to confirm the deed of the Diocese of Modena. Albert then took possession of his see, which he governed for thirty years with no little advantage to religion.

All that the most zealous successor of the apostles can do for a flock whom he loves with his whole heart, and whose affections are reciprocated, that Bishop Boschetti did for the people in the Diocese of Modena in order to train them in solid piety. Indeed, his efforts more than fulfilled the hopes that were placed in him at the time of his election. Never did he grow tired of doing good, or cease to bear with patience the ingratitude of those who returned evil for his kindly deeds.

[3] UGHELLI, as in note 1. *Albertus Boschettus, nobilis Mutinensis, Praedicatorii Ordinis alumnus, filius Gerardi potentissimi civis, ea sanctimoniae laude florebat ut, ex cessione Guillelmi, populo cleroque Mutinensi acclamante ad hanc sedem subvectus sit, anno 1234, atque, a Romano Pontifice confirmatus, inauguratus fuit universa civitate laetante.*

However, neither his continual exertions to preserve or establish peace, nor the high esteem in which his virtue was universally held, prevented the unhappy factions which then desolated all Italy from finally bringing trouble upon himself, as well as upon his diocese.[4]

The Ghibellines, blindly attached to the interests of Frederic II, carried their violence against those who were opposed to the emperor to such extremes that Modena experienced all the horrors of a civil war. Not infrequently a father was on one side, and a son on the other. Friend turned against friend. This rendered the conflict the more cruel. Eventually the imperialists gained the ascendency. The Guelfs were then driven away from their homes, together with their wives and families. Priests and religious, because determined to remain true to the Holy See, either left the city of their own accord, or were soon compelled to seek a place of safety.[5]

The Ghibellines trampled under foot every law of society, religion, and charity. By the maddened mob Bishop Boschetti could neither make his authority heeded, nor his character respected. He, therefore, retired to the house of his brethren in Bologna, to remain there until the storm should quiet down. Bitter tears did he weep for the sins of his people, and fervent prayers did he offer to the God of mercy in behalf of his diocese.

Albert's flight brought consternation even to those of the Ghibellines in Modena who were not totally blinded by passion. The poor clamored for the recall of their protector, while the widows and orphans wept

[4] UGHELLI, as in note 1.
[5] *Ibid.*

over the loss of their source of earthly consolation. Even few were the mutinous, however great their pride, who did not finally begin to blush at their outrageous excesses. Just when the violence reached its climax, Gregory IX, justly irritated by the crimes of the Ghibellines, placed the City of Modena under edict, and fulminated the sentence of excommunication against the leaders in the revolt.[6] As history shows, evil men in control stop at nothing so long as they have the power to make themselves feared. This was Gregory's experience in the present instance. Although such penalties were then generally held in great horror, the Ghibelline chiefs paid no attention to the censures of the Church.

God then struck the imperial forces in another way. The Bolognese, faithful allies of the Holy See, sent troops into the belligerent province. Enzio, a natural son of Frederic II and king of Sardinia, was decisively beaten in battle. Siege was then laid to the City of Modena. Thus the Ghibellines, who had hitherto been dominant in this municipality, soon found themselves in the humiliating necessity of accepting the law which they had wished to force on others, and of redeeming their lives on the conditions laid down by those whom they had tried to crush.

Real piety never permits itself to be extinguished by evil. Thus we may judge of the true character of Bishop Boschetti's charity and wisdom by his action on this occasion. He thoroughly realized that the contempt which the Ghibellines had shown for his authority and counsel did not make them cease to belong to his flock, or release him from the duty of laboring for the

[6] *Ibid.*

salvation of their souls. Although they had been ungrateful and even rebellious, he zealously pleaded their cause. They were indebted to him for the moderation shown them by the victorious Guelfs. Furthermore, he besought Gregory IX to show a spirit of kindliness towards them. When the ecclesiastical censures were lifted from Modena, through his influence, Albert came back to the episcopal city accompanied by all who had followed him to Bologna. Those who had been sincerely grieved by his absence showered blessings on him. Speaking of this event, the Cistercian abbot, Ughelli, says:

> After they had beaten the imperial forces under Enzio, the natural son of Frederic and king of Sardinia, the Bolognese laid siege to interdicted Modena. The city was in the dilemma of either being destroyed, or submitting to the written conditions of the besiegers. Bishop Albert, although an exile, then pleaded with the utmost zeal and piety that the vanquished should be kindly treated. His prayers being heard, and the ecclesiastical censures removed from the episcopal city, he returned to his diocese, together with those who had followed him into exile.[7]

One of the first cares of Boschetti, on resuming his charge, was, not to search out the most guilty in the revolt to make an object lesson of them, but to extinguish the last spark of hostility by returning good for evil. Indeed, through diplomacy and wise moderation, the pious prelate soon not only won all hearts again,

[7] *Ibid. Cumque postea cum Entio, Friderici spurio Sardiniae Rege, Bononienses Caesarianos fregissent, Mutinamque interdicto innodatam cinxissent obsidione, obsessisque aut pereundum foret, aut ab obsidentibus scriptis conditionibus parendum, Albertus, tametsi exul, ut cum perituris aequioribus legibus ageretur, omni studio pietateque contendit. Quod cum feliciter sane cecidisset, ipse cum gentibus suis in patriam ecclesiasticis censuris exolutam remigravit.*

but also restored the ways of peace and union. Quite naturally, this disposed the recalcitrant to sentiments of contrition, and prepared the way for a reconciliation with God through the sacraments. How thorough and lasting was the good order thus restored may be judged by the incident which we have now to relate.

On his return from the first council of Lyons, Innocent IV honored Bishop Boschetti with a visit, while on his way back to the Eternal City. This was some years after the Ghibelline insurrection of which we have just spoken. Innocent was so well pleased with the piety, good order, discipline, and docility which he observed in the Diocese of Modena, all of which was gratefully attributed to the wisdom and virtue of its spiritual head, that he at once selected our Friar Preacher to restore peace to the Church in another part of Italy. The inhabitants of Rimini were giving their metropolitan, the archbishop of Ravenna, serious cause for complaint. As it seemed impossible for the disagreeing parties to settle their differences among themselves, Innocent appointed Albert his legate in the matter. Through his happy mediation the trouble was soon amicably adjusted, and its reasons removed.[8]

Innocent had already experienced Boschetti's ability in such affairs. Objections and difficulties had arisen in regard to the privileges accorded the Friars Preacher by the Holy See; and in September, 1245, the same Pope commissioned the bishops of Modena and Bologna (the Right Rev. James Buoncambio, O. P.) to look after their preservation. Largely through Albert's

[8] *Ibid.;* FONTANA, as in note 2.

skill and well-known virtue, the matter was settled much to the satisfaction of the Supreme Pontiff.[9]

Such occupations as these, in which he was not infrequently called to take a hand, never caused the zealous prelate to neglect in the least his personal piety, or to slacken his care over the diocese specially entrusted to his guidance.[10] His own life was as simple as that of a religious. Yet his liberality towards hospitals, churches, monasteries, and similar works of charity was princely. To Modena he brought the Augustinians and Franciscans, no less than his own Order of Friars Preacher. He loved them all, and played the part of father towards them without distinction.

The bishop's comparatively long life was filled with fruitful labors. Worn out by these, he surrendered his pure soul to God on April 13, 1264. He had all but completed the thirtieth year of his episcopate. Until the last he retained the love, esteem, and veneration of his entire diocese. It could not have been otherwise, such were his zeal, kindness, and generosity. As Ughelli says: "The copious and sincere tears shed by all on the occasion were an eloquent testimony to his sanctity."[11] Albert Boschetti is still considered one of Modena's model and holiest bishops.

[9] *Bullarium Ordinis Fratrum Praedicatorum,* I, 155.

[10] UGHELLI, as in note 1.

[11] *Ibid. Cui omnium justissimae lacrimae parentarunt tanquam sanctitatis laude praestanti.*

PETER SCALIGERI, OR DELLA SCALA, BISHOP

According to the authors cited by the Cistercian abbot, Ughelli, and Father James Echard, O. P., Peter Scaligeri, or della Scala, belonged to the noble family of the Scaligeri who were signori or sovereigns of Verona in the thirteenth century. However, he was born in Bergamo. The precise date of his birth is unknown. His parents sent him to the celebrated University of Bologna, where he was a student when Saint Dominic began to establish his Order in that city. History tells us of the great numbers of both pupils and professors who were there drawn to the Friars Preacher by the virtue and magnetism of the man of God.

Young Scaligeri was among the first who entered the new institute, and it is thought that he received the habit from Dominic's own hands towards the end of 1219. At any rate, he had the rare advantage of learning from his Order's founder the true way of first purifying one's own soul by prayer and penance, and then of instructing others and bringing them into the way of salvation. Dominic's plan of apostolate includes a thorough course of studies. In these, for he was an apt and industrious student, Peter made rapid progress. In fact, he soon acquired the reputation of being one of his Order's learned men. His virtue was not less solid than his knowledge.[1]

[1] ALBERTI, Leander, O. P., *De Viribus Illustribus Ordinis Praedicatorum*, folio 127; FONTANA, Vincent, O. P., *Sacrum Theatrum Dominicanum*, p. 320; PIO, Michael, O. P., *Delle Vite Degli Huomini Illustri del Ordine di San Domenico*, col. 33; QUETIF-ECHARD, *Scriptores Ordinis Praedicatorum*, I, 417; SIXTUS SENENSIS, O. P., *Bibliotheca Sancta* (?), Book 4; UGHELLI, *Italia Sacra*, V, 847. Father Touron places all these

For many years, because of his rare erudition, Father Scaligeri taught in various houses of the Order in Italy. Classes in both Scripture and theology seem to have been entrusted to his care, for he was perfectly at home with either. Nevertheless, he was a man of great active zeal, as well as possessed of superb eloquence. For this reason, his superiors also often employed him in the ministry of preaching. Possibly now and then he exchanged the class room for the pulpit. At least one writer assures us that he electrified the people throughout the Italian Peninsula with his sermons, and that great good resulted from them. He enjoyed an extraordinary reputation both as an orator and as a professor.

Despite his busy life, Father Peter found time to do considerable writing. Three notable works are known to have been the fruit of his pen. But unfortunately they were composed before the art of printing was invented, and have been allowed to remain in manuscript form. One was a commentary on the Gospel of Saint John (*Postilla in Joannem*), which Sisto da Sienna, commonly called Sixtus Senensis, O. P., says he saw in the convent of the Friars Minor in Genoa. Another was a commentary on the Gospel of Saint Matthew (*Postilla Super Matthaeum*). Father James Echard, O. P., found two copies of this postil, one in the library of the Sorbonne, and the other in that of Saint Victor, Paris. The third was a book of sermons for the Sundays and feasts of the year (*Sermones de Tempore et de Sanctis per Annum*). It is highly praised by Pan-

authorities on the margin at the side of the first paragraph, which shows that they are the sources from which he drew for his sketch. From now on the first note will give merely such general sources, including those of the adapter.

vinio in his *Illustrious Veronese* (*De Illustribus Veronensibus*), and cited by Father Vincent Bandello, O. P., in his *Treatise on the Conception of the Blessed Virgin* (*Tractatus de Conceptione Beatae Virginis*).[2]

So toiled on the venerable Friar Preacher far beyond the period of exertion ordinarily allotted human beings in this world. Neither age nor long years of labor had lessened his zeal, or impaired his vigor, whether mental or physical. He must have been considered a marvel even in Italy, where longevity is not uncommon. The Church there had no more apostolic harvester of souls. By all was he admired, loved, and esteemed for his learning, judgment, virtue, and kindly disposition. In the language of today he would be called "the grand old man."

All this, there can be little doubt, led to what is almost without a parallel even in the long, varied, and interesting history of the Catholic Church. Possibly Peter had declined the miter more than once before, for he seems to have been one whose heart was set on doing good, rather than on dignities or honors. However, when the bishop of Verona, the Right Rev. Bartholomew, O. S. B., died (1290), the clergy and people of that diocese earnestly begged Nicholas IV to give them the beloved Friar Preacher as their chief pastor. Peter was then nearly ninety years of age, almost seventy a professed religious, and sixty-odd a priest. One would think that they believed he would never die, and that he would always remain the same.

[2] QUETIF-ECHARD, *op. cit.*, I, 417. We have filled out Touron's sketch from *Scriptores Ordinis Praedicatorum (loc. cit.)*. The Panvinio cited there was very likely the well-known Father Onofrio Panvinio, O. S. A. The *Scriptores* speak also of a third copy of Scaligeri's Commentary on Saint Matthew that has not his name written on it. (Ed. note).

No doubt, Nicholas IV was surprised at the choice. Still, for he held the aged divine in no less love and esteem than did the Veronese, he seems not only to have confirmed the election, but also to have obliged our nonagenarian to accept the unwelcomed dignity. Father Peter was now Bishop Scaligeri. Undaunted by his years, he took up his new burden with the courage of a much younger man, accomplishing no little good for religion in the Diocese of Verona. Among the things that characterized his episcopate was a strong, unwavering defense of the rights of his see, whose privileges he caused to be recognized by his grace, the Most Rev. Raymond Torriani, patriarch of Aquileia. Like his whole life, Peter's short episcopal government was noted for vigilance, zeal, kindness, and gentle rule.[3]

But the end had finally to come to the holy man's life, as well as to his labors. He died on September 12, 1295, after an episcopate of about five years, universally regretted by his diocese. Doubtless he outlived all who had received the habit from the hands of Saint Dominic, and profitted by his immediate religious instructions. Of Scaligeri Abbot Ughelli says:

Peter, of the house of the Scaligeri and a member of the Order of Preachers, became bishop of Verona in 1290. He was a man of well-known and tried integrity, as well as possessed of great learning, and one of the first whom the blessed Patriarch Dominic received to the habit of his institute and to his holy way of life at Bologna. As he was a very old man (almost at the end of his life), Peter held the charge entrusted to him for only four years.[4] His death, in 1295,

[3] This seems to be the opinion of all the writers. (Ed. note).

[4] Conrad Eubel *(Hierarchia Catholica Medii Aevi,* I, 522), gives February 25, 1291, as the date of his appointment, and September 12, 1295, as that of his death. The late writers who, because of his extreme age, would make the bishop of Verona another Peter Scaligeri rather stretch their criticism, and try to judge of the extraordinary by ordinary laws. (Ed. note).

was mourned and lamented by all. Under him Raymond, Patriarch of Aquileia, confirmed all the privileges, rights, . . . etc. [of the Diocese of Verona].[5]

Father Touron closes his sketch of Bishop Scaligeri at this place. He does not tell us what authority the patriarch of Aquileia claimed, or had exercised, over the Diocese of Verona. We know, however, that in the settled Old World matters of this kind are not easily adjusted; for prerogatives are maintained almost as a part of life itself. That Scaligeri, or della Scala, as he is often called, won his case shows that, despite his age and gentle disposition, he was still a man of strong will and mind, as well as of great influence.

REGINALD OF BOLOGNA, PRIMATE OF IRELAND

Blessed Humbert, Bernard Gui, Saint Antoninus, Leander Alberti, and some other writers, followed by Father Thomas Malvenda in his *Annals,* all speak in terms of the highest praise of the virtues and good qualities of Reginald of Bologna. But, as often happens in the case of men of his time, they give us very few facts about his life. Practically all that we can learn from these authors is that Reginald was among the earliest disciples of Saint Dominic; that he received the habit of the Order at Saint Nicholas', Bologna;

[5] *Petrus e gente Scaligera ortus, Ordinis Praedicatorum, huic Ecclesiae (Veronensi) praeficitur anno 1290, vir spectatae integritatis, atque doctrinae, unus ex primis Dominicani Ordinis alumnis qui a Patriarcha Dominico Bononiae ad sanctae conversationis habitum fuerunt recepti. Hic, cum esset pene capularis senex, munus sibi commissum ad quatuor tantum annos administravit, omniumque moerore mortuus est anno 1295; sub quo Raymundus Patriarcha Aquileiensis confirmat omnia privilegia, jura, etc.*

that, living there in the companionship of many saintly religious, he made such good use of the instructions and example of the holy patriarch as to advance rapidly in the way of virtue; and that he was one of the twelve or thirteen fathers whom Saint Dominic sent to England in 1221, shortly before his death.[1]

The purpose of the founder of the Friars Preacher in dispatching his disciples to Great Britain, as is well known, was that they might preach the faith unto the salvation of souls. This is the end for which he originated his Order. They were also to found houses of the institute there, that the good work might be perpetuated. Gilbert of Fresnay was at their head as provincial. We have no record of Reginald holding any office on the island. On the contrary, we are told that he traversed all England, and is even said to have gone into Ireland, proclaiming the word of God, and exemplifying it by the sanctity of his life.

After some years of tireless labor in the British Isles, Father Reginald returned to Italy. Gregory IX, always a true friend and an ardent admirer of the Friars Preacher, now made him a papal penitentiary, a position which he long filled, evidently with no little satisfaction to all concerned. In this office at the papal court he must have often been reminded of Saint Dominic, some of whose life and miracles he had witnessed in Bologna years before. Here he was in 1237, when the news reached Italy of Blessed Jordan's death by drowning off the coast of the Holy Land. This sad

[1] FONTANA, Vincent, O. P., *Sacrum Theatrum Dominicanum*, p. 54; FRACHET, Gerard de, O. P., *Vitae Fratrum* (Reichert ed.), pp. 80, 130, 329; MacINERNY, M. H., O. P., *History of the Irish Dominicans;* MALVENDA, *Annales Sacri Ordinis Praedicatorum*, p. 293; MAMACHI, Thomas, O. P., *Annales Ordinis Praedicatorum*, pp. 601, 603.

event he and his brother penitentiary, Father Godfrey, perhaps at the instruction of Gregory IX, made known to the fathers in Paris. Most likely they performed the same good office for houses of the Order in other parts of the world.[2]

Four years later, 1241, Reginald lost his friend, Gregory IX; but Innocent IV, who continued him in the same office, proved to be no less an admirer of the Friar Preacher. It was this Pope, not Gregory IX, as Father Touron thought, who appointed the early disciple of Saint Dominic archbishop of Armagh, consecrated him himself, and nominated him primate of Ireland. Doubtless Reginald's knowledge of the English language combined with his zeal, ability, and virtue to bring him to this position, which was no less important to the Church than laden with honor for himself. But we know now, from Father MacInerny's *History of the Irish Dominicans,* that the interference of Henry III with the Church in Ireland had its part in the appointment. Innocent wished to foil the policy of the English king.[3]

Father Touron could not give the date of Reginald's appointment to Armagh. However, we learn from the *History of the Irish Dominicans* that it occurred sometime in 1247. Arrived in Ireland, the new archbishop left nothing undone in order, not merely to maintain, but also further to perfect all the good things he found existing there, to repair the evils caused by outside in-

[2] Father Touron evidently failed to find but little on Primate Reginald. Consequently, we have somewhat enlarged his sketch from Father M. H. MacInerny's *History of the Irish Dominicans* (Dublin, 1916). For Reginald's notification of the fathers in Paris of Blessed Jordan's death see DE FRACHET, as in note one, p. 130. (Ed. note).

[3] *History of the Irish Dominicans,* pp. 84 ff.

terference or intrigues within, and to foster the cause of education. In part because of his unfamiliarity with the Irish language, he effected more for the Church in the Emerald Isle by his example and wise rule than by his preaching. The early writers call him a man of great authority, an accomplished prelate, and a divine worthy of everlasting memory.[4] But we can not free them from the censure of being careless; for, while they sing his praises to the satisfaction of all, they fail to give us the place or date of his birth, and to tell us when or where he died.

However, through Father MacInerny and other sources at hand, these gaps in the great primate's life can be partly filled up in our adaptation of Touron's excellent work. Possibly Reginald had no family name; for we nowhere find it mentioned, while the records of the time show that, on the continent, one's personal designation was quite ordinarily formed by the combination of his Christian name with that of his birthplace. Thus "Reginald of Bologna," as he is often called, might signify that he was born in the famous old university city, where he entered the Order of Saint Dominic.

Although he was the first Friar Preacher to become primate of Ireland, and the only one of Saint Dominic's immediate disciples to wear the miter there, Reginald was not the first Dominican added to the hierarchy of the Emerald Isle. That honor belongs to David McKelly, who became bishop of Cloyne in 1237, and was transferred to the Archdiocese of Cashel somewhat more than a year afterwards. Then came Alan O'Sul-

[4] MALVENDA, as in note 1.

livan, who succeeded McKelly at Cloyne in 1240, later becoming the bishop of Lismore.[5] The Friars Preacher were then established in Ireland, and had thus given two of their members to its hierarchy. Possibly this also had its part in suggesting Reginald to Innocent IV for the See of Armagh, when he learned of the difficulties which had arisen there in connection with the resignation of Primate Albert Suerbeer.

Be that as it may, the Pope selected his penitentiary, Father MacInerny tells us, for the place. This was about 1247.[6] Despite the new Primate's zeal, kindly disposition, and gentle manners, he had to contend against not a little opposition, which was no doubt largely due to his being a foreigner. In 1252, five years after his consecration, he went to pay his *ad limina* visit to Innocent IV.[7] He did not intend to remain long on the continent. But affairs in connection with his own archdiocese and troubles in other parts of the Church of Ireland detained the holy man far beyond the time he had anticipated. Meanwhile, in 1254, Innocent died, and was succeeded by Alexander IV. Matters now dragged on, and prevented the primate from returning home. Finally, apparently in the latter half of 1256, he surrendered his pure soul to God. Both Rome and Anagni are suggested as the place of his demise.[8] Possibly he had been in ill health for some time.

No one questions Reginald's ability, zeal, and good intentions. As often happens, with innocence of heart

[5] MacINERNY, *op. cit.*, pp. 4, 19, 53, 61.

[6] *Ibid.*, p. 86.

[7] *Ibid.*, p. 97.

[8] *Ibid.*, pp. 129-130. Gams *(op. cit.*, p. 206) and Eubel *(op. cit.*, I, 108) give 1247 as the year of Reginald's appointment to Armagh, and 1256 as that of his death. Both say he died in Rome.

and kindness he combined a fearless spirit, when there was question of right and wrong, or the interests of the Church and religion were involved. He won his cases before the papal court, but did not live to enjoy his triumph.[9] He lives in Irish history as one of the country's great prelates.

WILLIAM DI MONFERRATO

Because of the connection between the two men, William di Monferrato is always mentioned more than once in any life of Saint Dominic. William got the last part of his name from his birthplace, the old Italian duchy or province of Monferrato, whose capital was Casale, an episcopal city situated on the beautiful Po, west of the Duchy of Milan. He certainly belonged to the best class of people in Monferrato, while his name might indicate that he was of the ruling family. Between Count Ugolino di Segni, cardinal bishop of Ostia and Velletri, who was a nephew of Innocent III, and afterwards ascended the papal throne under the name of Gregory IX, and the family of di Monferrato there evidently existed an intimate friendship.[1]

William was certainly well trained, as well as thoroughly educated from his youth. For this reason, when he went to spend the lent of 1217 in Rome, Cardinal Ugolino di Segni had him stay at his palace. As the cardinal and Saint Dominic, who was then in the Eternal City, were close and trustful friends, this circum-

[9] MacINERNY, *op. cit.*, p. 129.

[1] *Acta Sanctorum*, XXXV (first vol. for August), 631, No. 13 ff.; QUETIF-ECHARD, *op. cit.*, I, 47, 104.

stance brought young di Monferrato into frequent contact with the founder of the Friars Preacher; for the two illustrious churchmen often met for consultation in the cardinalitial residence. No doubt, as the report of his preaching and miracles was broadcast throughout Italy (especially in Rome), William knew of Dominic before by reputation. But the young man's religious vocation dates from the home of the future Gregory IX, who held the Order of Preachers in the highest esteem.

Here di Monferrato learned the man of God at first-hand, no less than saw the workings of divine grace in his pure soul. We do not know if William was then in priest's orders. Be that as it may, his conversations with Dominic showed him clearly the vanity of the world and the futility of earthly honors. While, on the one hand, the young man's birth and splendid qualities won him the esteem of his cardinal friend; on the other, he felt himself drawn towards the apostolic ambassador of Christ, whose example inspired him with a lively desire for his own personal sanctification and a longing to labor for the spiritual welfare of his fellow-man.

Thus filled with love and reverence for the founder of the Friars Preacher, di Monferrato determined not only to make him the model for his own life, but also to join the new Order. This resolve he made known to Dominic. At the same time, for the blessed man had told him of this design, he expressed a hope that he would be allowed to accompany the patriarch on the missionary labors which he proposed to undertake in the orient. It was Dominic's custom to receive any young man of promise at once. That he did not do so

in this case leads one to suspect that some family or other influence rendered it more prudent that William should defer his entrance into the Order for a while longer.[2]

It was probably this that caused di Monferrato to propose to the saint, whom he already considered his superior, that he should go to the University of Paris. There he would be able to round out his studies in a way that would be helpful in the apostolic life to which he felt himself called. Dominic praised the idea. Absence from home would perhaps accustom the parents to being without their son, and render them more disposed to consent to his entering the new religious institute. It is quite possible that a part of the plan was that di Monferrato should take up the oriental languages.

During his two years of study at Paris, for he felt that the more he knew the better he would be able to fulfill his vocation, William made as much progress as one could expect even from a student with his fine mind and studious disposition. God blessed him in many ways. With his studies he combined a habit of prayer and the practice of virtue which were a source of edification to all. Doubtless they were of no little aid in helping him to remain true to his holy design, no less than in avoiding contamination by the wayward lives led by many of his fellow students.

To nearly all the above Father di Monferrato himself gave sworn testimony, in his own modest way, when he was called to witness to Saint Dominic's sanctity and miracles at the time his cause was up for canonization. Father Touron does not reproduce this. Yet it is too

[2] *Acta Sanctorum* and QUETIF-ECHARD, as in note 1.

beautiful and too much to the point for us to pass it over. As given in the *Scriptores Ordinis Praedicatorum,* and copied from that work in the *Acta Sanctorum,* it reads:

Father William di Monferrato, a priest of the Order of Preachers, declared under oath that sixteen years ago, or thereabouts, he came to Rome to spend the lent. The present Pope, then Bishop of Ostia, kept him at his house. At that time Father Dominic, the founder and first Master General of the Order of Preachers, was at the Roman Court, and often visited the Bishop of Ostia. This gave the witness an opportunity of knowing said Dominic, whose conversation pleased the witness so much that he began to love him. The two often spoke together of their own souls, and those of other men.

It seemed to the witness that the said Father Dominic was by far the most holy man that he (the witness) had ever seen, although he had been conversant with many saintly and religious men. It also appeared to the witness that he had never met any man so zealous as said Dominic for the salvation of mankind. That same year the witness went to Paris to study theology. This he did, because it had been agreed between him and Dominic that he (the witness) should join the Order of Preachers, which he promised to do after two years given to the study of theology. It was also agreed between them that, after Dominic had established the future discipline of his brethren, he and William should go together to convert, first, the pagans of Persia, and then those who live in the countries that lie to the north. . . .[3]

[3] See note 1. Mother Augusta Theodosia Drane, O. S. D. *(History of Saint Dominic,* p. 173) gives a translation of this part of Father di Monferrato's testimony, in which she uses the first person. She makes the curious mistake (possibly a typographical error, or a slip of the pen) of translating *"septentrionis"* as south, instead of north. See also Father Thomas Mamachi's *Annales Ordinis Praedicatorum,* appendix, col. 107. It is worthy of remark that this vast plan of missionary work shows Dominic's dream for his Order. (Ed. note).

When Dominic reached Paris, on a return from Spain, in 1219, he found his cherished young friend in the same mind and good disposition as when he left Rome two years before. Di Monferrato then received the habit from the patriarch, and the two set out together for Bologna. This first journey with the saint was for William at once a part of his novitiate and an introduction to the apostolic life. He had frequent opportunities to admire the gift of miracles which God conferred on the holy man. At Chatillon-sur-Seine, at Avignon, during the passage over the Alps, and in a number of Italian cities our novice was edified by his master's preaching, no less than by his virtue. Dominic's example (as William himself tells us in his testimony to the saint's holiness) taught his disciple the irresistible eloquence of the mouth that is accustomed to speak only to God, or of God, when it strives to teach men the truth, or to show them the way to heaven.[4]

One may easily fancy the progress made by such a pupil under such a guide. In fact, we soon find di Monferrato well trained in the interior life, and thoroughly prepared for the apostolic ministry. In this also he had the advantage of being associated with Dominic. God did not permit them to carry out their design of becoming co-missionaries among pagans in the orient. Yet the saint often took William with him on his journeys during the last two years of his life. Through their sermons they converted many sinners, Jews, and heretics. This was particularly the case in Lombardy, which was the last scene of Dominic's active life, and the first of that of William di Monferrato.

After the death of the Order's founder, his faithful

[4] See note 1.

disciple continued to be guided by his principles, as well as to walk in his footsteps. He toiled ceaselessly for the salvation of souls. At the general chapter, held at Bologna in 1233, he acted as one of the definitors, and thus was present at the translation of Saint Dominic's relics, which took place at that time. A few months later, William was the second Friar-Preacher witness called to give testimony, before the papal examiners, to the sanctity, virtue, and miracles of his spiritual father in the process of his canonization.

Dominic was now gone to his reward; the cause of his honor safely in the hands of the Church. Accordingly, shortly after rendering him the grateful homage just mentioned, Father di Monferrato determined to take up the work in which he and the venerable patriarch had planned to toil together. With the permission of his superiors and the blessing of Gregory IX, he left Italy for the missions in the orient. Raynaldi places him there in 1235 at the latest.[5] Writing to Gregory IX in 1237, Father Philip, provincial of the Friars Preacher in Palestine, tells the Holy Father that William di Monferrato and two other confrères, who are well versed in the oriental languages, are laboring hard to bring the patriarch of the Nestorians in Greater India, a part of the Tartar territory, and other lands into union with the one true Church. The editors of the *Cartulaire de Saint Dominique* assure us that he labored in Bagdad and Mosul.[6]

From this time, however, nothing more is known of Christ's zealous ambassador. Still this is by no means

[5] RAYNALDI, Oderic, *Annales Ecclesiastici, Anno 1235,* No. 28; QUETIF-ECHARD, *op. cit.,* I, 105.

[6] RAYNALDI, Oderic, *op. cit.,* Anno 1237; QUETIF-ECHARD, *op. cit.,* I, 104; BALME-LELAIDIER, *Cartulaire de Saint Dominique,* II, 306.

so strange as the lack of information on the place and time of the deaths of some of the other immediate disciples of Blessed Dominic who remained in Europe. Not often were any personal accounts received of the early Friars Preacher who labored in the orient as missionaries. Not infrequently they died at their posts far removed from their brethren, or crowned glorious lives with their blood in an onslaught, which made it hard to learn of their deaths. None doubt but that William di Monferrato, imitating the example of his friend who founded Order, toiled on among the pagans and schismatics in foreign lands until the end, and received the reward of eternal glory for his faithful, self-sacrificing services in the cause of religion. He has ever been considered as one of the bravest of the brave in an Order of spiritual soldiers.

JAMES XURONE OF MILAN

One frequently runs across the name of Father James Xurone, who is sometimes called Hurone, or even Sutone, in the early annals of the Order. Everywhere he is spoken of as a man of an excellent character. Father Alberti especially praises him as one who was most conspicuous for his ardent zeal, religious spirit, holiness of life, and great learning. Just when and where he became a Friar Preacher is not known. Yet he certainly joined their ranks in the early days of the Order; for he was among the fathers whom Saint Dominic sent to found the Priory of San Eustorgio, Milan, which could not have been later than 1220.

From Milan he went to Genoa, where he taught theology to the younger members of that community. Here he also created no little reputation for himself by his eloquent preaching.[1]

Like Father William di Monferrato, Xurone must have known of Saint Dominic's zeal for the conversion of the oriental peoples. At any rate, he soon volunteered his services for that work, and was one of the first Friars Preacher to go to the east. It is said that he made many conversions there by his preaching and miracles, a number of which are attributed to him. The Isle of Crete was the principal field of his labors, where he proclaimed the word of God and toiled for the salvation of souls during many years. The better to provide for the continuance of his apostolate, when he should be gone, he erected several houses of his Order on the island.[2]

Unfortunately, as is the case with most of our early missionaries in the orient, we have very little detailed information of his life and labors there. However, we know that he was admired for his saintliness; that he died a very holy death; and that his memory and relics were held in veneration in Candia and throughout the Isle of Crete as long as Catholics inhabited the country. After the Turks took Crete from the Venetians, 1669, the Mohammedans and schismatic Greeks found a keen delight in demolishing every monument of Catholic piety and trace of the Church. Because of their de-

[1] ALBERTI, Leander, O. P., *De Viribus Illustribus Ordinis Praedicatorum,* folio 185; MALVENDA, Thomas, O. P., *Annales Sacri Ordinis Praedicatorum,* p. 322; MARCHESE, Dominic, O. P, *Sagro Diario Domenicano,* III, 119.

[2] *Ibid.*

structive hands, practically all memory of saintly Father James Xurone has disappeared from the island.

Touron now proceeds to state that Fathers Ambrose Taegio and Michael Pio place the holy missionary's death in 1244, which is likely the correct date, and to refute Father Leander Alberti who says it occurred in 1220.[3] Alberti has been followed by several other authors. But his short sketch of Father Xurone shows that 1220 is a typographical or other error. Bzovius says, in his *Annals,* that the pious Friar Preacher was living in Crete in 1222, and had a vision of Saint Dominic in heaven.[4] The misprint in Alberti is also clearly shown by the fact that all the writers who speak of Xurone give virtually the same story as that contained in this notice of his life. They place him in Milan in 1220, and in Genoa at a still later date.

It would not be right to call the holy man the father, or style him the founder, of the historic Dominican missions in the orient. Still he was one of the first members of the Order to engage in that work. That he did not go far beyond the border-land of the east was, no doubt, due to the fact that he believed he could effect as much good there as anywhere, and felt that it were wise to establish a center whence others could carry their apostolic labors further. Father Xurone, fol-

[3] PIO, Michael, O. P., *Vite Degli Huomini Illustri del Ordine di S. Domenico,* col. 30.

[4] BZOVIUS (Bzowski), Abraham, O. P., *Annales Ecclesiastici, Anno 1222,* col. 306. Alberti, like the other writers, places Xurone at Milan in 1220, and has him teaching at Genoa later, whence he went to the orient. In Crete, says Alberti, the missionary labored "a long time"*(diu immoratus).* This certainly shows that the "1220," given in Alberti's book as the date of Xurone's death, is an oversight, or a typographical or other error. It strikes one as strange that the writers who followed Alberti did not detect this mistake. (Ed. note).

lowing the promptings of Saint Dominic's zeal, illustrates the blessed founder's idea perfectly. It would be hard to find a better model for the missionaries to follow. If for no other reason, his memory should always be profoundly cherished. Fathers Leander Alberti and Dominic Marchese style him "blessed."[5]

BLESSED NICHOLAS PUGLIA OF GIOVENAZZO

Father Puglia, after the medieval custom, is often called Nicholas of Giovenazzo, from the place of his birth. From the start, all Dominican writers, together with a number of Italian authors, gave him the title of "blessed." He first saw the light of day in the small episcopal city of Giovenazzo, in the old Kingdom of Naples, and the Province of Bari. This was in the year of our Lord 1197. His father was Blase (Biagio, or Biasio) Puglia, a gentleman and a pious Christian. From his tenderest years, his splendid parents gave him every educational advantage, as well as carefully instructed him in his religion; and it afforded them no little happiness to see that their son's natural inclination led him to the practice of virtue.[1]

Indeed, almost from his infancy, the youth gave no

[5] The reader need hardly be told that the last two paragraphs of this sketch, with the exception of the first sentence in the second to the last, are an addition to Father Touron. (Ed. note).

[1] ALBERTI, Leander, O. P., *De Viribus Illustribus Ordinis Praedicatorum*, folio 225; DE CASTILLO, Ferdinand, O. P., *Historia General de Santo Domingo y de Su Orden, passim;* HUMBERT of Romans, *Cronica Ordinis Praedicatorum;* MALVENDA, Thomas, O. P., *Annales Ordinis Praedicatorum*, p. 517 ff; MARCHESE, Thomas, O. P., *Sagro Diario Domenicano*, I, 108 ff; RAZZI, Seraphin, O. P.

uncertain signs of what he was one day to become. He showed himself so disposed to penance and mortification that his parents and teachers had rather to moderate his ardor, than to urge him on to a good, Catholic life. As time wore along, he grew in wisdom and knowledge, for he was an industrious student. While mastering his books, he kept up his practice of Christian piety.

Thus young Puglia prepared himself for the call of God, when it became known to him. He learned it in this way. When twenty years of age, he heard Saint Dominic deliver a sermon. The divine word, as it came from the lips of the founder of the Friars Preacher, made so strong an impression on Nicholas's docile soul that he at once saw that his vocation was to a life in the Order of Preachers. Following the impulse of grace, immediately after the orator descended from the pulpit, the pious son of Blase Puglia threw himself at his feet, and with as much humility as earnestness begged to be received into the new religious institute.

Father Malvenda tells us that Dominic, having given the young man the habit then and there, sent him to a convent just built in Canosa, Province of Bari, which was afterwards destroyed by an earthquake. In this retreat Nicholas, ever grateful for his vocation, thought only of proving true to his new life. He rose higher and higher in the way of perfection. He set no limit to the sanctity after which he strove. Nor did God long delay to make known how much He cherished the pure soul of the youthful religious. However, we shall not attempt to give all the extraordinary things which biographers and historians have written about him. To do so would extend our sketch to undue length.

Suffice it then to say that, in our opinion, Nicholas'

constant effort to advance in perfection day by day was one of his outstanding virtues. Certainly nothing in his life edifies us more. His fidelity to grace and his calling as a Friar Preacher did not belie his hopes. The innocence and candor of his character made him loved by all. They so endeared him to Saint Dominic that the patriarch often took him as a companion on his missionary tours in order to initiate him in the apostolic life under his own eyes.

Father Puglia profitted greatly from the example and instruction of the saint. After the founder's death, he continued at the same work, which brought him such a reputation that he was in demand everywhere. In 1223, his superiors sent him to preach in his native Giovenazzo. Even there he made many conversions; but they were more the result of his zeal, evident sanctity, and the wonders he wrought, than of his burning eloquence. Still greater perhaps was the success of the lenten course of sermons he gave in 1224 at the cathedral of Trani, in the same province. Here the archbishop was so pleased with the holy man that he joined with the people, not only in urging that the fathers should establish themselves in the city, but also in offering to build a church and convent for the Order.[2]

Our blessed wrote to his superiors about the generous proffer. No sooner was it accepted than the citizens of Trani began the structures. They were most generous in their donations—even vied with one another to see who could perform the most work. The new monastery and church were given the name of Holy Cross, which,

[2] We tried to learn the name of this archbishop, but did not succeed. Gams *(Series Episcoporum,* p. 933) has a gap at this time for Trani. (Ed. note).

just as the choice of their location, is said to have been determined by a miracle. The convent soon became a novitiate. In the dormitory long hung an excellent painted likeness of Father Puglia, which may still be there, with the inscription: "Blessed Nicholas of Giovenazzo, the Founder of this Convent of the Holy Cross, in Trano" (*Beatus Nicolaus de Juvenatio hujus Conventus Sanctae Crucis de Trano Fundator*).

While still a very young man, the fathers of the Roman Province elected Blessed Nicholas for their provincial. Despite his age and lack of experience, he filled the position with admirable prudence. Indeed, the gentleness of his rule combined with his good judgment to make it a pleasure to obey, whatever he commanded. God also blessed his provincialship by sending a large number of subjects, who drank in his spirit of study, piety, and observance, which caused the Roman Province to be long a model for the rest of the Order. These men established houses in many cities, whose citizens, eager to profit by the preaching and example of the Friars Preacher, spared neither time nor expense to build convents and churches for them.

The church of the Dominicans which the people of Perugia had built in their city in 1233, while Father Puglia labored in their midst, has too interesting a history for all of it to be omitted. There, in 1235, or two years after its erection, Gregory IX canonized Saint Elizabeth, daughter of King Andrew II of Hungary. There again, in 1253, as we have seen, Innocent IV performed the ceremony of canonization for Saint Peter of Verona, commonly called Peter Martyr. Clement IV, such was his esteem for the fathers, himself dedicated it in honor of Saint Dominic. This was in 1265.

There Blessed Benedict XI, O. P., was buried at the time of his death, 1304. The place is still redolent with his memory.

The same year in which he founded this sanctuary of piety, Father Nicholas had the sad, yet uplifting, consolation of assisting at the translation of the relics of his intimate friend and treasured benefactor, Dominic Guzman. He had been a witness to many of the wonders which God wrought through the intercession of the saint. With papal permission, he preached these everywhere in order to arouse the piety of the faithful. He used them to confute Jews and heretics, many of whom he is said to have brought into the Church. Several historians tell us that he made numerous conversions through his prayers and sermons. He seems to have met with his greatest successes in Bari, Apulia, and other provinces of southern Italy.

For forty years or more, Father Puglia labored almost without rest for the good of religion and the salvation of souls. Finally, convinced that the end was near, he determined to spend the rest of his days in prayer and more uninterrupted union with God. He chose the convent in Perugia for his place of retreat, where he died on February 11, 1265. It is said that he foretold the day of his death. During life he had been regarded as a saint. Now the faithful began to seek his intercession before the throne of heaven as of one who was specially beloved of God. In the convent at Perugia his likeness was painted, with the inscription: "Blessed Nicholas of Giovenazzo, a Disciple of Saint Dominic, and the Founder of this Convent" (*Beatus Nicholaus de Juvenatio, Discipulus Sancti Dominici,*

hujus Coenobii Fundator). Many miracles were attributed to him.

This public veneration towards Christ's faithful servant continued on through more than five centuries. Finally, Leo XII, who ascended the throne of Peter in 1823, after a mature examination into the facts of Father Nicholas Puglia's life, and the devotion shown to him, permitted the Friars Preacher throughout the world to recite the divine office and say mass in his honor. This was virtually to declare him a blessed in heaven. February 14 is kept as his feast day.[3]

TANCRED TANCREDI

Father Tancred Tancredi belonged to the illustrious Siennese family of Tancredi. He was born in that beautifully artistic old city in the year of our Lord 1185, and for this reason is often called Tancred of Sienna. It was fortunate for him that his parents were wealthy, as well as splendid Catholics. They took good care to train their son in his religious duties, while they did not neglect his education. As soon as he was far enough advanced, they sent him to the University of Bologna. Later they gave him the further advantage of studying at the University of Paris, whence he returned to Sienna with the degree of doctor.[1]

[3] This last paragraph is an addition to Father Touron's work. Father Puglia was not beatified for more than eighty years after the sketch was written. (Ed. note).

[1] LOMBARDELLI, Gregory, O. P., *Vita de Tancredo Tancredi* (?); LONGINUS (so Latinized from Dlugosz), John, *Historia Polonica, Anno 1218;* MARCHESE, Dominic, O. P., *Sagro Diario Domenicano,* V, 58; PIO, Michael, O. P., *Vite Degli Huomini Illustri del Ordine di S. Domenico,* col. 27.

Young, strong, vigorous, talented, highly educated, and belonging to one of Sienna's wealthiest and most influential families, Tancredi had before him every prospect of a life of honor and distinction. Indeed, he had already gained no little reputation, when he heard Saint Dominic preach in the cathedral of Sienna. Pio and Marchese tell us that, while he was absorbed in admiration of the missioner's sermon, Tancred saw the Blessed Virgin at the preacher's side. When Dominic left the pulpit, she approached Tancred himself, and said to him: "Tancred, follow that man; and do not depart from him." He obeyed, with the result that the saint gave him the habit in the Hospital of Saint Mary Magdalen. This was at the beginning of Dominic's labors in Italy. It was a beautiful beginning of an extraordinary vocation.[2]

From that time, Tancred was one of the most trusted friends of the founder of the Friars Preacher. The two saintly men lived on terms of great familiarity. Indeed, Tancred soon held a conspicuous place among the men of the Order. He was with Dominic at San Sisto's, Rome, when the news was brought that Napoleon, the nephew of Cardinal Stephen Orsini, had been killed by a fall from his horse. Tancred had seen more than one miracle performed by the man of God, and was well aware of the favors the cardinal had shown the new Order.[3] When, therefore, he saw his eminence, who had fainted on receiving word of his

[2] MARCHESE, *op. cit.*, V, 58; PIO, *op. cit.*, col. 27. Some of the things taken here from these two authors are not given in Touron. (Ed. note).

[3] Father James Echard (QUETIF-ECHARD, *Scriptores Ordinis Praedicatorum*, I, 90-91) attributes this fact to Tancred of Germany, of whom we speak in the next sketch; but Father Touron maintains that this is an error. (Ed. note).

nephew's death, in the arms of Dominic, he said to his superior:

> Father, where is your tenderness and your charity towards the afflicted? Where is your confidence in God, and your gratitude towards your best friends? Will you thus suffer one who is so dear to you to die of sorrow? Why do you not, for his consolation, make use of the influence which you enjoy with the divine power?[4]

These earnest words of the beloved disciple aroused the patriarch from his stupor. As we know from his life, Dominic at once had recourse to God in prayer, and to the joy of Cardinal Orsini his young kinsman was not only returned to him alive, but even without an injury. Blessed Jordan of Saxony, in his life of Saint Dominic, declares that he received the account of this miracle from Father Tancred himself.[5]

Tancred seems certainly to have been prior of the community at San Sisto, Rome, when this place was turned over to some sisters in the Eternal City, who had become affiliated with the Order. From there, it seems equally certain, he was transferred, in the same position, to Santa Sabina's, on the Aventine Hill.[6] There were two Fathers Tancred in the Order at this time, about both of whom some beautiful things are told. But, because of the indefiniteness of the records, it is often hard to determine to which one of them some of these incidents should be attributed. For this reason, it is perhaps better to pass over such facts as these, so as not to rob either of his due.

It can be asserted without fear of contradiction, how-

[4] See Blessed Jordan's works (Berthier ed.), p. 31.

[5] *Acta Sanctorum,* XXXV (first vol. for August), 575, and *passim;* FLEURY, Claud, *Histoire Ecclésiastique,* XVI, 496 ff.

[6] Here also Touron corrects Echard. See note 3. (Ed. note).

ever, that Father Tancred Tancredi was a most holy man, as well as an intimate and trusted friend of Saint Dominic. So was he most zealous. Many conversions, and apparently miracles, were attributed to him. He ever showed a striking devotion to our Blessed Lady. Until the founder's death, the two men were often together. The holy patriarch went to his eternal reward in 1221. The year after, 1222, Tancred left Italy for the Holy Land with several of his confrères to take up missionary work there.

As Jordan of Saxony, lately elected Master General, appointed him the leader of these harvesters of souls, on Tancred devolved the duty of guiding and directing the labors of the little apostolic band. Tirelessly did he preach and toil himself, at the same time satisfying his devotion in prayer at the various places our Lord specially sanctified by His presence. Withal the holy man continued the severe rule of penance and mortification which he had followed from the time he entered the Order. He is said to have brought many unbelievers into the Church, as well as to have reformed the lives of many who had not practised their religion. A number of his converts became Friars Preacher. Partly with these he started several houses of the Order in those parts of the near east where the Latin rite was in use.

Some nineteen years, though not always in the capacity of superior, the zealous man spent on the eastern missions. There, indeed, he ended his useful life, which was consecrated to the cause of souls. September 9, 1241, is thought to have been the time of his death.[7] By

[7] Father Echard, *op. cit.* (see note 3), I, 91, seems to distrust some of the statements made in this paragraph. (Ed. note).

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a few authors he is styled "blessed." In a short life of the early Friar Preacher, Father Gregory Lombardelli ascribes to him some works on the Scriptures, a commentary on Peter Lombard's *Book of Sentences,* and several other writings. None of these have ever been printed; and they must have been mostly the fruit of his pen during his leisure hours between the time he returned to Sienna from the University of Paris and his entrance into the Order of Preachers. After this latter date, a well educated man though he was, he was too busily engaged in the harvest of souls to steal the hours required for such compositions.[8]

Tancred has ever been looked upon as another worthy model for those spending their lives on the oriental missions. Although our brave athlete of the faith did not win the crown of martyrdom, he was of the kind of whom martyrs are made. He was the first superior of his Order in the Holy Land.

TANCRED OF GERMANY

Father Tancred Tancredi, of whom we have just spoken, must not be confounded with another Father Tancred who flourished in the Order at the same time, and of whose life we now give a sketch, in so far as we have been able to ascertain it. This second Father Tancred certainly received the habit of the Friar Preacher in Bologna. Some say that he was brought into the Order by Saint Dominic himself; others state

[8] Father Echard, *op. cit.,* I, 91, doubts Lombardelli's statement about these works. (Ed. note).

that Blessed Reginald gave him the habit. The date of his reception was from 1218 to 1220. Prior to that time, he had been a favorite soldier, or officer, at the court of Emperor Frederic II.[1]

Because the lives of the two Fathers Tancred were synchronous, and in many respects very similar, some writers failed to distinguish them at all. Others, while recognizing the fact that there were two such men, either wrote of only one of them, or hopelessly confounded their deeds. Father Echard is one of those who have attributed to Tancred of Germany things which should be attributed to Tancred Tancredi. This error probably had its part in leading the learned writer to place the miracle of raising young Napoleon Orsini to life, mentioned in the preceding sketch, and the entrance of Saint Hyacinth Odrowaz into the Order at a later date than the foundation of the first convent of the Friars Preacher in Bologna. But, however clever his argument, the common sentiment of the writers is against him, and based on better grounds.[2]

The old authors make no mention of the second Father Tancred's birthplace. Yet Marchese seems to have suspected that Germany was his native land, which the late Father Joachim J. Berthier discovered to have actually been the case. It is for this reason that he is called Tancred of Germany in this English rendition, although others have called him Tancred of Bologna from the city in which he received the habit of Saint

[1] ALBERTI, Leander, O. P., *op. cit.*, fol. 185; De FRACHET, Gerard, O. P., *Vitae Fratrum*, Part IV, Chap. 14; MALVENDA, Thomas, O. P., *op. cit.*, p. 195; MAMACHI, Thomas, O. P., *op. cit.*, p. 508 and *passim;* PIO, Michael, O. P., *op. cit.*, col. 19; QUETIF-ECHARD, *op. cit.*, I, 90.

[2] This paragraph is somewhat of an enlargement on Touron, and some of the statements are taken from other authors. (Ed. note).

Dominic.[3] He also was prior at Rome during the early days of the Order, which may have been one of the causes of his often being confused with Father Tancred Tancredi. Be that as it may, the German Tancred was a pious, fervent, zealous, and mortified religious. Always is he spoken of as such. Nor was he less a friend of Saint Dominic than his namesake. Like the early Siennese disciple, he owed his vocation to the Blessed Virgin.[4]

Indeed, the vocation of the one-time favorite of Frederic II was not less marvellous than that of the two officers of another emperor, of whom Saint Augustine speaks in his *Book of Confessions*.[5] Neither was his penance less rigorous. Fidelity to grace was the same in all three. The difference lay in their calling. God drew the two military men, of whom Augustine speaks, to Himself through a perusal of the story of the great hermit, Saint Anthony. Like him, they withdrew into the solitude of the desert, where they spent the remainder of their lives doing penance for their sins, and laying up treasure for heaven. The vocation of Tancred of Germany was, first, to make atonement for his offenses and purify his own soul by the exercises of the cloister and obedience, and then to become an instrument in the hands of God for dispensing the divine mercy unto other men.

Thus Tancred was both penitent and preacher. Faithfully did he fulfill both rôles. Nay, his past experience

[3] See MARCHESE, *op. cit.*, V, 58, and QUETIF-ECHARD, *op. cit.*, I, 90, and Blessed Jordan's *Life of Saint Dominic* (Berthier edition), XI. Father Touron entitles his sketch: "Tancred, Favorite of Emperor Frederic." (Ed. note).

[4] FRACHET, Gerard de, O. P., *Vitae Fratrum* (Reichert ed.), p. 190.

[5] Saint Auguistine's *Confessions*, Book 8, Chap. 6.

rendered him all the fitter to show the proud and ambitious the empty vanity of the world, as well as to make them realize the value of the things of heaven. He himself had tasted every sweetness, both earthly and spiritual, and could tell them the difference with an eloquence that came from the heart. He thirsted for the salvation of his fellowman. For this he labored until the end, which, Father Berthier tells us, came in 1230. As had been all his religious life, so was his death most holy. Unhappily Berthier does not say where it occurred.[6]

Early writers of the Order speak in terms of the highest praise of both the Fathers Tancred. It is a misfortune that, in the case of the two men, who were much alike in many things, these historians so express themselves that it is often impossible to determine with certainty to which of them their words should be applied. As is but natural, this has been the cause of various opinions among our later authors, each endeavoring to maintain his own views. Still the name Tancred must ever hold an honored place in Dominican annals.

RUDOLPH OF FAENZA

Father Rudolph of Faenza gets the last part of his name from the place where he was born, an important city in historic old Romagna. The date of his birth is not known. Having completed his theological studies in the University of Bologna, he applied himself to civil and canon law in the same noted educational cen-

[6] See Berthier's edition of Jordan's *Life of Saint Dominic*, XI. (Ed. note).

ter, in both of which he obtained the degree of doctor. Later, his learning combined with his faultless priestly life to bring him the pastorship of Saint Nicholas of the Vines, Bologna. This office, true shepherd of souls that he was, he filled with admirable zeal; for he not only instructed his flock and looked after their spiritual welfare with great earnestness, but also showed himself a father to the poor.

On his return to Bologna from the Holy Land, Blessed Reginald of Orleans, O. P., found Rudolph busily engaged with his many pastoral duties. Like a faithful ambassador of Christ, with whose charity he was filled, Reginald's extraordinary preaching gave Saint Nicholas' rector no cause for jealousy. On the contrary, it pleased him not a little to see his people flock to hear the sermons of the noted Friar Preacher; for he was not slow to notice how much they were benefitted by his earnest exhortations. Nay, the pastor soon joined his flock in listening to the new apostle, whose words seemed to set all hearts on fire.[1]

Convinced by his own observation that God spoke through the mouth of Reginald, Rudolph first became his close friend, and then his disciple. The Right Rev. Henry di Fratta, bishop of Bologna, and Cardinal Ugolino di Segni, who was then papal legate to the city, eye-witnesses of the great good the Friars Preacher were doing in the diocese, earnestly desired that they should have the Church of Saint Nicholas of

[1] MALVENDA, Thomas, *op. cit.*, p. 245, 248; MAMACHI, *op. cit.*, pp. 507 and *passim;* MARCHESE, *op. cit.*, V, p. 330; PIO, *op. cit.*, col. 78; THEODERIC of Apolda, O. P., *Vita Sancti Dominici*, in *Acta Sanctorum*, XXXV (first vol. for August), 611, No. 307, and 635, No. 35 ff. Touron generally calls Blessed Reginald "Reginald of Saint Gilles." We prefer Reginald of Orleans.

the Vines, together with its appurtenances.[2] Their first home was inconveniently situated, and had become too small for the community. When Rudolph learned of the wish of his superiors, he not only made no objection to the plan, but even advised it. Nay more, he asked to be received into the new religious institute. Reginald gave him the habit. This was in 1218 or 1219, from which time Rudolph became a true son of Saint Dominic.

Earnest about his own salvation, as well as eager for that of others and all that concerned the glory of God, Rudolph soon became a credit to the Order. He preached far and near. At the same time, he acted as syndic of the Convent of Saint Nicholas of the Vines, of which, because of the generous sacrifice of his church, he was regarded as the founder. The position was not an easy one, for the community was in dire poverty. Yet the Faenzan confrère placed his confidence in God. In times of particular stress, following the example of Saint Dominic, whose virtues he ever sought to imitate, he obtained the necessaries through prayer. Similarly, he often passed a good part of the night in penance and supplication before the altar in church that God might bless his apostolic labors.

Because of his continual effort to better himself by imitating the most saintly members of the community, all of whom he loved as his brothers, an intimate friendship soon arose between the former Bolognese pastor and Saint Dominic. Nor was the patriarch slow to discover Rudolph's zeal, practical wisdom, and candor of mind. These drew the two men nearer. Often did Dominic trust his friend with the secrets of his own

[2] Cardinal Ugolino di Segni was later Gregory IX. (Ed. note).

soul, and tell him his ideas for the spread and mission of the Order.

Rudolph's tenderness of heart at times led him almost to extremes in his charity towards his confrères. More than once Saint Dominic felt obliged to chide him for his generosity to those who had embraced a life of poverty and privation for the love of God. These gentle reproaches, however, were really an honor to the good-natured procurator. Perhaps Dominic largely intended them as such. Possibly also Rudolph regarded them somewhat in this light; for he seems to have taken no great pains to correct a weakness which he believed increased the merit of his good works. On the one hand, he maintained that religious are obliged to practise their vow of poverty, and to suffer little wants with patience. On the other, he believed that those in charge should show kindness in providing even some of the comforts of life; for such things tend to the glory of God by fostering happiness and better work.

Indeed, Father Rudolph toiled zealously on for the forty years or more that he lived in the Order, to which he was an ornament, and continued his charitable practices until the end. Doubtless these had their part in making him so universally beloved. He died October 14, 1259. Some authors style him "Blessed Rudolph."

The veteran missionary was present at the death of Saint Dominic, the translation of his relics, and his solemn canonization. Some say that he held the holy patriarch's head while in his agony.[3] He was the sixth of the witnesses called to give testimony to the saint's

[3] See MARCHESE, *op. cit.*, V, 331. All the writers speak of Father Rudolph of Faenza in terms of the highest praise.

virtues and miracles. The chain which Dominic wore around his waist fell to the lot of Rudolph, who also inherited much of his spirit, as well as many of his penitential practices. The name of Rudolph of Faenza must ever occupy a conspicuous place in the history of Saint Nicholas' (now Saint Dominic's) Priory, Bologna. His memory is cherished throughout the Order.

CHIARO, A NOTED DOCTOR OF BOLOGNA

Many men of letters have sung the praises of the talent and virtue of this illustrious personage. In the confusion of opinions it is impossible to say with any degree of certainty just where he was born. Siennese writers say that he was a native of their city, while those of Florence make the same claim for their municipality. Some give this honor to Bologna, and still others to Rome. The probabilities seem in favor of Bologna. The date of his birth is not less wrapped in obscurity.

One is on sure ground, however, when it comes to Chiaro's learning and ability. He certainly had the advantages of a splendid education, which would indicate that his parents were wealthy, and gave their son every opportunity, both spiritual and temporal. Before the Friars Preacher settled in Bologna, he had passed through his course of letters, philosophy, theology, and law with great distinction, as well as obtained the degree of doctor. Nay, at that time, he had filled the chair of canon law for some years with marvellous success. His name was a byword for excel-

lence throughout Italy. Yet, in 1219, he gave up his place of honor in the University of Bologna, in order to enter the religious order but lately established by Saint Dominic.[1]

Although he had shone in the university schools, both because of his extraordinary talent and because of his wide learning, this in no way hindered the zealous professor's correspondence with the call from God. From the start, he showed himself a model for his confrères, even though Saint Nicholas', Bologna, was such a sanctuary of religious observance that the good odor of its perfume had spread all over the Italian Peninsula, and beyond. He soon won the heart of everyone. Hardly had he taken his vows of religion, when he was called upon to perform a good office for his convent, in which he was greatly aided by his experience and knowledge, no less than by his practical piety.

The enemy of man, who, as Saint Peter tells us, "goeth about seeking whom he may devour,"[2] endeavored to disturb the tranquility which prevailed in the community of Saint Nicholas, that he might thus lessen the good they effected through their preaching and saintly lives. Apparently not a few were led to believe that the new Order would be short-lived, for its requirements were beyond human endurance. Some determined to seek refuge among the Cistercians. The superiors then called Chiaro to their aid in allaying the

[1] ALBERTI, *op. cit.,* fol. 182; DE FRACHET, *op. cit.,* (Reichert ed), pp. 21, 25-26; FONTANA, *Sacrum Theatrum Dominicanum,* pp. 400, 471; MALVENDA, *op. cit.,* p. 247; MAMACHI, *op. cit.,* pp. 507, 509, 642-643; PIO, *op. cit.,* p. 73; QUETIF-ECHARD, *op. cit.,* I, 92-93; THEODERIC of Apolda, *op. cit.,*—in *Acta Sanctorum,* XXXV (first vol. for August), 582, No. 130.

[2] I Peter, V, 8.

troubled minds. His authoritative reputation combined with his prudence and deep religious spirit to tide over the difficulty. At the same time, through his prayers and sermons he brought a number of excellent subjects to the convent, whose arrival completely restored the confidence of all.

This signal service of Chiaro to the community, as was but natural, made him still more beloved by his brethren, especially by those whom he had induced to remain where providence had placed them. It also gave added luster to his virtue, and no doubt brought him new graces. Of all this he took advantage that he might be the more useful to his fellowman. The holy religious effected much good through his eloquence; yet he perhaps wielded a stronger influence over souls through his exemplary life. He stood high both within his institute and without.

At the second general chapter of the Order, held at Bologna in 1221, Saint Dominic appointed Chiaro provincial of the Province of Rome. This office he filled most happily. But it soon deprived the Friars Preacher of his valuable services. It brought him into contact with Honorius III, who, impressed by his ability and virtue, appointed him a papal chaplain and penitentiary. Doubtless Doctor Chiaro, while still a professor at the University of Bologna, had won the friendship and esteem of Cardinal Ugolini di Segni during the latter's stay in that city as legate of the Pope. At any rate, when di Segni ascended the Throne of Peter as Gregory IX, in succession to Honorius, he continued the Friar Preacher in the position of papal chaplain and penitentiary.

In spite of the honor thus shown him, Father Chiaro longed for the life of a religious. He loved to preach the word of God, and to sing the divine praises in company with his confrères. Only obedience held him at the papal court. There he led just as recollected and austere a life as he had lived in the cloister at Bologna. By this he won the admiration of everyone connected with the *curia*. Whatever time he could spare he devoted to charity or the instruction of the faithful. Several spiritual books, as well as some works on canon law, philosophy, and theology, are said to have come from his pen. Fontana thinks that he died about 1240. But this seems to be conjectural. It appears certain though that he ended his days as papal chaplain and penitentiary.[3] He left a blessed memory that the Friars Preacher should not suffer to be lost to their Order. He was one of the institute's brightest lights in its earliest days, and it is unfortunate that more is not known about him.

[3] See FONTANA and QUETIF-ECHARD, as above. Both Touron and Quetif-Echard say that Fontana places Father Chiaro's death in 1240. But in the edition at hand Fontana says, on page 400, "about 1250," and on page 471 "about 1240." Perhaps a typographical error crept in somewhere. It should also be noted that Chiaro is sometimes called Chiaro Sixtio, or Chiaro da Sesto, or Chiaro Sesto. But, as Echard remarks, this proves nothing; for there were several villages of that name in Italy, and at times such denominations were used arbitrarily. (Ed. note).

ROLAND OF CREMONA

As has been noted, in the thirteenth century, the cities of Italy supplied the University of Bologna with able professors and an exceedingly large number of students. From this celebrated educational center the new Order of Preachers drew many of its most capable subjects, who contributed not a little to its renown for study and learning by placing their knowledge, talents, and piety at its disposal. Like Father Chiaro, the sketch of whose life immediately precedes this one, Father Roland came to the Friars Preacher from Bologna's noted school.

He was born at Cremona, in the old Duchy of Milan. We do not know the date of his birth, for the old chroniclers do not often give that important item in one's life. However, he and Moneta, a fellow-Cremonese and fellow-student, of whom we shall speak in the next sketch, went through the University together. When his studies were completed, Roland became affiliated with his alma mater as one of its professors in philosophy. Later he was appointed regent. Through all this he attained a great reputation, because of the success which crowned his efforts. Nevertheless he had paid little or no attention to his spiritual life. Taken up with his university work and students, his soul, so to express it, was closed to grace through vanity. The time for his conversion came when he least thought of such a thing.[1]

[1] ALBERTI, *op. cit.*, fol. 183; BZOVIUS (Bzowski), *op. cit., passim;* CASTILLO, *op. cit.*, pp. 72-73; FLEURY, *Histoire Ecclésiastique,* XVI, 465; DE FRACHET, *op. cit.*, (Reichert ed.), pp. 26, 38 and *passim;* MALVENDA, *op. cit.*, p. 248; MAMACHI *op. cit.*, pp. 510, 512; MARCHESE,

It was brought about in this way, says one of the same century. Roland of Cremona spent a festive day in all the joy and diversions of the event. That he might appear the more important, he dressed in splendid scarlet clothes for the occasion. When night came, and he returned to his rooms, the love of God touched his heart. Or was it his conscience that reproved him for his folly? As he sat alone musing, he thought unto himself:

"Well, these pleasures have come to an end. They were not what I fancied they were. I left nothing undone that I might enjoy them to the full. Now where are they? Those amusements, those pleasant companions, that éclat, and that pomp all enchanted me. But what do they amount to? Should I spend every day in this fashion, it would only serve to wear out my body, and to render my soul the more guilty before God. To be candid, I must regret the loss of this day. Yet my whole life must pass, just as it has done. And if my life is misused like today, by what right, when I appear before God, may I ask that reward which is promised only to virtue?"[2]

Similar wholesome reflections arise in the mind of every one from time to time; but those who are wrapped up in the world all too often discard them, however importunate they may be. Perhaps Roland of Cremona himself had not infrequently turned a deaf ear to them. This time, for he was a profound philosopher, he hearkened to the inner warning. Through-

op. cit., IV, 440; SIGONIO, Charles, *Historiae Ecclesiasticae (De Episcopis Bononiae* or *Bononiensibus)*, p. 162; QUETIF-ECHARD, *op. cit.*, I, pp. 125 ff.

[2] DE FRACHET, *op. cit.*, (Reichert ed.), p. 168. Nearly all the writers give practically the same story of Roland's conversion as Touron. (Ed. note).

out the night he lay absorbed in thoughts of the future. On the morrow, he went to Saint Nicholas' Priory, and made his way to the chapter hall, where Blessed Reginald of Orleans was giving an instruction to the assembled community. Without hesitation Roland threw himself at Reginald's feet, and begged to be given the habit. He received it at once. The church bell was then rung, which brought a great crowd of people, possibly in expectation of hearing a sermon. The news of so unexpected a vocation was the cause of universal joy.[3]

Father Roland of Cremona was altogether a different man after he received the habit of a Friar Preacher, 1219. His correspondence with grace was perfect. That which had been the joy of his life in the world he now held in contempt. That from which, in his fastidiousness and pride, he had formerly shrunk in horror he now embraced with his whole heart. Poverty, fasting, abstinence, meditation, the choral office became henceforth a joy to his soul. He counted it little to have quitted the world, unless he took up the cross of Christ, and renounced his own will in order to be ever ready to obey the voice of God speaking through his superiors. Deeply did he regret the years he had spent in vanity and spiritual indolence.

Because of his virtue he was soon appointed master of novices. The day he gave to the discharge of this sacred trust. A large part of the night he spent in prayer. Among the things which he sought to instill into the minds of those placed under his care was the spirit of obedience and sacrifice. How well he succeeded in these spiritual efforts may be seen from the

[3] *Ibid.*, p. 26; FLEURY, as in note 1.

fact he trained Saint Peter of Verona, Blessed Bartholomew di Braganza, and a host of other apostles of Italy in the thirteenth century.

For ten years after joining the Friars Preacher Father Roland of Cremona labored in and around Bologna. His eloquence charmed all, while his virtue won their hearts. In 1228, the Province of Lombardy sent him to the general chapter, which was held in Paris. There he was taken by the Master General and associated with the theological faculty in the University of Paris. He now lectured for three years on the *Sentences of Peter Lombard,* under the celebrated John Giles, a native of England. In 1231, or thereabouts, Roland surrendered his class in the French capital to Father Hugh of Saint Cher, afterwards one of our most famed Scriptural scholars. Roland then taught theology at the University of Toulouse for two or three years more.[4]

Providence evidently led the learned and zealous Friar Preacher to Toulouse that he might continue the work of Saint Dominic. He gave up his professorship at the university to combat the Albigenses and Waldenses, who had again begun ardently to spread their doctrines, but in secret. Continually did he expose their errors, both in writing and in his sermons.[5] Through his energy he drew upon himself reproaches from politicians, who were more interested in the concealment of heresy than in its destruction. Still, less wise in the ways of the world, or better informed as to what was done in the nightly assemblies of the Albigenses and Waldenses, he followed the counsel of the Prophet

[4] QUETIF-ECHARD, *op. cit.,* I, 125.
[5] *Ibid.,* 126.

Jeremiah, and continued his attacks on the enemies of God and religion.[6]

Bishop Fulk of Toulouse used Father Roland of Cremona for the protection of the Church, just as Valerius, bishop of Saragossa, Spain, employed Saint Vincent, the martyr, for the same purpose in the fourth century.[7] Fulk, however, died shortly after the Friar Preacher took up the spiritual cudgel in his behalf. Father Raymond de Felgar, O. P., provincial of Provence at the time, then succeeded to the miter of Toulouse. He not only continued his confrère in the work of clearing the cockle from the good grain, but also gave him the most ample powers to this effect.

Roland was thus busily engaged in that part of France in which Saint Dominic had been so conspicuous a figure, when his superiors recalled him to Italy. This was in 1233, or five years after he left Bologna. It would seem that Gregory IX wanted the fearless Friar Preacher back in his native land; for he now appointed him an inquisitor of the faith for Piacenza and other cities in northern Italy, where the same errors as he combatted in the Diocese of Toulouse were gaining a frightful headway. Thus the change of place involved no change of labor, except in its increase.

The Italy of that day, especially Lombardy, had need of apostolic men, whose courage would enable them to oppose the evils with which it was afflicted, and to resist the enemies of religion. Through contact with sectarians, the morality of many Catholics had been cor-

[6] Father Touron simply says "he followed the counsel of a prophet." But he evidently refers to Jeremiah. (Ed. note).

[7] See *Catholic Encyclopedia,* XV, 434—article on Saint Vincent, martyr. (Ed. note).

rupted. The soldiers of Frederic II, who were scattered everywhere, showed an insolence that brought fear to the hearts of even the brave. The cruelty of the tyrant Ezzelino da Romano spread terror near and far. Hardly had he arrived in this new field of activity, when Roland of Cremona began to toil with his accustomed zeal and energy. Ever ready for martyrdom, he shrank before no danger; for he dreaded not man, who could kill only his body. Such is the picture of the former vain professor at the University of Bologna drawn by the old authors. He shared in the toils and perils of Peter Martyr. If he did not, like his Veronese confrère, shed his blood for the faith, he at least suffered much for the cause of Christ.

In his *History of Piacenza,* Pietro Maria Campi tells us that, on one occasion, when Father Roland preached in front of the cathedral in that city, a mob of Manicheans, together with their abetters, surrounded him. Some pelted him with stones. Others, sword in hand, tried to scatter the audience so they might do away with the preacher.[8] Gregory IX and the magistrates of Piacenza did not permit this murderous attempt to go unpunished. Still the Manicheans did not become less obstinate. Nor did they lose their hatred for a man who attacked their teaching everywhere, and spared them only in so far as justice permitted. Their threats caused him no fright. He always won the victory in set debates with them. Not infrequently, in order to bring them to mend their ways, he availed himself of all the power given him by the Holy See as Inquisitor General for all Lombardy.[9]

[8] CAMPI, Pietro Maria, *Historia Ecclesiastica di Piacenza*, Book 17, p. 149.

[9] *Bullarium Ordinis Fratrum Praedicatorum*, I, 69, 135.

In the imperial suite of Frederic II was one Theodore, who prided himself on being a philosopher. This man always strongly defended the party of the Manicheans. Through his dialectic subtlety, and naturally dazzling eloquence, he rendered himself formidable to the orthodox. He heaped insult and contempt on those who dared defend the cause of God. Like another Goliath, he challenged all to combat; and he incessantly boasted that he had defeated every Catholic who had been bold enough to argue with him.

Finally reports of the conduct and blasphemy of this braggart reached Roland's ears. At once the Friar Preacher started in search of him, following him even into the military camp of Frederic before the walls of Brescia. There, in the presence of many officers and all who wished to hear the debate, Roland gave the would-be philosopher the choice of either proposing his arguments against Catholicity, or of answering those of the Friar Preacher in its favor. Theodore elected to be the attacker; but he soon found that he was no match for the brave athlete of the faith. He met with utter defeat. Although he was humbled, and discredited in the sight of those whom he had led astray by specious arguments, he was too proud to be converted.[10]

One of the greatest enemies of the Church in Italy at that time was the notorious Ezzelino da Romano. What rendered the tyrant the more dangerous was that he was as powerful as proud and wicked and cruel and unscrupulous. At all times he boasted that he feared neither God nor man. He struck at the authority of

[10] ALBERTI, MALVENDA, MAMACHI, MARCHESE and QUETIF-ECHARD, as in note 1.

the Pope, whenever and wherever he could—hesitated at nothing to gain his point. Nor life nor rights nor property were held sacred by him. While an open persecutor of the good, he ever declared himself a friend of rebels, brigands, and infidels, whose crimes he blushed not to abet.

Such was the character whom Innocent IV (elected Pope in 1243) wished to have cited before the papal court. But it seemed like sending a man to certain death to charge him with such a commission. It would appear also that Innocent could find no one who would run so great a risk. Finally, recalling the diplomacy and intrepidity of Father Roland of Cremona, the Holy Father dispatched him a brief, March 12, 1244, in which he was urged to undertake the perilous enterprise for the glory of God.[11] This was enough for the zealous Friar Preacher. Laying aside all fear of danger, he started at once to face the lion in his den. Unfortunately, Father Touron does not tell us the outcome of this undertaking. Yet one may fancy that the summons itself made little impression on so hard-hearted a villain as Ezzelino. That the notorious Ghibelline spared the life of the papal envoy shows that even Ezzelino respected courage.[12]

Few, if any, members of the Order of Saint Dominic have labored harder or more courageously than did Father Roland of Cremona during his forty years as a Friar Preacher. He was the first (if not the only one) of the contemporary disciples of Saint Dominic appointed to teach theology in the University of Paris,

[11] *Bullarium Ordinis Fratrum Praedicatorum*, I, 135.

[12] We regret that we have no book at hand that gives the result of this meeting. (Ed. note).

and the earliest Friar Preacher to obtain the degree of Master in Sacred Theology there. By all he was held in the highest esteem for his holiness as well as for his learning. He died a saintly death in the convent at Bologna. Alberti says that it occurred in 1259; while Marchese places it on August 29, that year.[13] Fathers Stephen de Salagnac and Louis of Valladolid say that Roland wrote an excellent theology and several works on philosophy.[14] He was a true type of the many brave men of his Order who faithfully served the Church without fear or hope of earthly reward in the middle ages.

MONETA OF CREMONA

Before reading this sketch of Moneta of Cremona, one should look over the first few paragraphs of the sketch of Roland of Cremona, which immediately precedes it. The two men were fellow-students, and perhaps were playmates in the days of their boyhood. Like Roland, Moneta takes the last part of his name from the city in which he was born. The two men were richly endowed with natural gifts, which they thoroughly developed by industry. Like Roland again, Moneta made his studies at the University of Bologna, obtained his degree of doctor, was appointed to a professorial chair, and afterwards became regent. Moneta taught the liberal arts, while Roland's branch was philosophy, to which he perhaps added physics.

The similarity between the two professors goes still

[13] ALBERTI, *op. cit.*, fol. 183; MARCHESE, *op. cit.*, IV, 442.
[14] QUETIF-ECHARD, *op. cit.*, I, 127.

further. While good men, in the eyes of the world at least, they were exceedingly vain, and much given to frivolous pleasure. However, they were both men of great learning, whose fame was known throughout Italy. Both again, after they left the world and became Friars Preacher, showed extraordinary zeal for their own sanctification, the salvation of the faithful, and the conversion of others, whether sinners or heretics. Their talents, virtue, and apostolic labors for the Church have won for them the same praise from authors, as well as rendered their memories equally worthy of being treasured. The story of Moneta's call to the Order runs thus.[1]

When Blessed Reginald of Orleans returned to Bologna from the Holy Land, his preaching produced a veritable sensation in the city. Professor Moneta, because of his worldly spirit, was mortified, not to say disgusted, at seeing so many of his students and some of his colleagues, first, attend the Friar Preacher's sermons, and then embrace the humble life of his Order. He determined that he himself would not be so foolish. Nay, lest Reginald's fervent eloquence might overcome his repugnance, he studiously stayed away from the holy man's sermons—even did all he could to induce the students at the university to follow his example.[2]

[1] ALBERTI, *op. cit.*, fol. 183-184; BZOVIUS (Bzowski), *op. cit.*, col. 261-262, 456; CASTILLO, *op. cit.*, p. 72-74; DE FRACHET (Reichert ed.), *op. cit.*, p. 170; MALVENDA, *op. cit.*, p. 443; MAMACHI, *op. cit.*, 467 and *passim;* MARCHESE, *op. cit.*, VI, 146; PIO, *op. cit.*, 86; QUETIF-ECHARD, *op. cit.*, I, 122. These are general references; and because they occur so often, and have already occurred so frequently, the *op cit.* will not be given after them in the future. The Reichert edition of de Frachet's *Vitae Fratrum* is the one to which we always refer. (Ed. note).

[2] ALBERTI, fol. 184; DE FRACHET, p. 169-170; QUETIF-ECHARD, I, 123.

But, as says the old adage, "man proposes; God disposes." The ways of grace are many, and sometimes powerful. On Saint Stephen's Day, December 26, 1218, some of Master Moneta's pupils told him that they had deprived themselves of the good they might have derived from Father Reginald's sermons, in order to profit by his lectures and to applaud him. Then they argued that he, in turn, should go with them to hear the great orator preach at the cathedral. At first, Moneta refused. But the students pressed their point until their professor gave them so evasive an answer that they believed he had finally consented to their request.

Then, by ruse, Moneta led his young admirers to San Procolo's, where he proposed that they should first hear mass. He even held them there for three other masses which were said immediately afterwards. After this, he again showed his reluctance to hear Blessed Reginald preach; though, because of much urging by the students, he eventually accompanied them to the cathedral. When they reached the sacred edifice, greatly to his delight, Moneta found that it was so crowded that he could just get inside the doors, and that the sermon was far advanced. Yet, strange to say, almost the first sentence he heard settled his vocation. It was God's way of calling him. Hardly, indeed, had the preacher returned to his convent, when Moneta of Cremona called at Saint Nicholas', and pledged his word that he would enter the Order.[3]

The professor would have been happy to don the habit of a Friar Preacher at once; but his engagement as teacher at the University of Bologna and other mat-

[3] DE FRACHET, 170, and FLEURY, *op. cit.*, XVI, 467.

ters, possibly connected with the same institution, rendered this impossible. In fact, a whole year elapsed before he could realize his pious design. During this time he was not merely a regular attendant at the sermons preached at Saint Nicholas'; he showed himself as eager to lead his colleagues and students there as he had formerly been to keep them away. He even became an ardent advocate of vocations to the new Order. Father Gerard de Frachet gives a brief, but beautiful, description of Moneta's zeal in this regard.[4] He keenly regretted his past actions, and strove hard to set his affairs in order that he might the sooner enter the community.

Meanwhile Blessed Reginald was removed to Paris. Moneta of Cremona, however, did not change his mind. He received the habit from the hands of Saint Dominic himself, late in 1219, or early in 1220. From the beginning of his religious life, Father Moneta strove so hard and ceaselessly to attain the height of perfection that everyone looked up to him as a model. Because of his learning, the superiors of his Order generally employed him as a professor, a position which he filled in a number of Italian cities. Still he found time for no little apostolic work, as well as for study in various branches of knowledge. By his writing he did excellent service against the Manicheans. Some say that he was also a papal inquisitor.

In all that he undertook the Friar Preacher met with phenomenal success. His reputation as a man of wide reading, as a profound scholar, and as an eloquent preacher was known throughout Italy. He also possessed a rare judgment. Father Alberti says of him that he was "conspicuous for his sanctity, wonderfully

[4] DE FRACHET, p. 170.

skilled in the sacred sciences, endowed with splendid judgment, a brave athlete of the faith, well known for his miracles, and a renowned professor of theology."[5] Practically the same eulogy is given of Moneta by all who have written of him, including Father Gerard de Frachet, who was perhaps personally acquainted with him. Literati, men of science, and leaders in civic government journeyed long distances to consult him on every imaginable subject; while the faithful flocked from near and far to hear him preach.[6]

Worn out by study and toil, Father Moneta finally became blind. This misfortune he bore with the resignation which characterized Tobias under the same affliction. The holy priest's patience, in fact, made him the more beloved by his confrères. No longer able to engage in his various labors, or distracted by objects of sight, he gave himself almost unremittingly to thought on God. The time not spent with his brethren in religion or others, who wished to consult him, he devoted to meditation. He died at the convent in Bologna; but opinions vary as to the time of his death. Some place it about the middle of the thirteenth century. Others think that he surrendered his pure soul to God in 1235. Marchese is one of these, and he designates December 5 as the day.[7] All the authors tell us that the early Friar Preacher died with a great reputation for sanctity, and that he was held in veneration.

Father Moneta of Cremona is known to have written a logic and a theological work against the Manicheans. This latter volume has been highly praised. There are

[5] ALBERTI, fol. 184.
[6] *Ibid.*
[7] MARCHESE, VI, 146.

those who think that the only reason why it was not published, after the invention of the press, was the extinction of the sect, whose errors and practices it exposes. His friendship with Saint Dominic is shown by the fact that the patriarch died on Moneta's bed, and clothed in his tunic. About few of the first disciples of the founder has so much been written by Dominican annalists, some of whom call him blessed. In him we have another splendid type of the athletes of the faith whom the holy man from Caleruega gathered around his standard.

AMIZO DI SOLAR

Saint Dominic preached in Milan with marvellous success on more than one occasion, the result of which was a number of splendid vocations to his Order. Among those whom he thus won for the ranks of his brethren in 1219 were three men of widespread reputations, who gave up their occupations and brilliant hopes for the future that they might more safely gain heaven as harvesters of souls among the Friars Preacher. The first of these was Amizo (sometimes called Amizio and Arditio) di Solar. Milan seems to have been his native place. Of the date of his birth one could only form a conjecture, for the early Dominican annalists rarely treat us to the luxury of such facts.[1]

Father Amizo had been a notary in the palace of the Pope. But, in 1219, he was teaching canon law in

[1] MAMACHI, p. 513, 541-542, and col. (appendix) 110; PIO, col. 30; QUETIF-ECHARD, I, 48; TAEGIO, *Monumenta Ordinis Praedicatorum* (mss.).

Milan. With him were associated in the school of canon law at Milan two others of equal fame, who entered the Order at the same time—Guido or Guidotto da Sesto and Roger da Merate. Tristan Calchi, in his *History of Milan,* assures us that all three were men of great learning and well known (*viros doctrina claros, et juris scientia celebres*).[2] All of them received the habit from Saint Dominic. They so grounded themselves in the principles of their new life, and strove so valiantly not only to perfect their own souls, but also to lead others to salvation, that they became as celebrated in the religious world as they had been in that of science.

Of Father Amizo, of whom we speak in an especial manner here, Taegio says that he was a religious, "whose soul was beautified with every virtue, possessed of rare prudence, most zealous to propagate the faith, and a conscientious observer of the rules of his Order."[3] Doutless it was this that won him the affection of Saint Dominic, who took him on several of his missionary tours. In this way, he had a splendid opportunity to observe the founder's virtue, humility, and spirit of penance and mortification, as well as his consuming zeal for the salvation of souls. He worked hard for the canonization of the holy patriarch, and was the third of the nine Friar-Preacher witnesses called for that purpose. While his testimony is the briefest of all, it is sweet and beautiful. Indeed, we can not refrain from giving a part of it.

Master Dominic [he says] was an humble, mild, patient, kindly, pacific, and quiet man. He was sober, pious, modest, and full of wisdom in all his acts and words. It gave him

[2] *Historia Mediolani* or *Mediolanensis,* Book 13.
[3] TAEGIO, as in note 1—quoted by Mamachi, 513.

pleasure to console others, especially his brethren; and he was most zealous for regular observance. His love of poverty was so great that he wished to see it observed by his confrères in their food, clothing, convents, and churches, and even in the vestments for divine worship. During his life he was very insistent that they should not use silk either at the altar or for other sacred purposes; and that only the chalices and other vessels for the Blessed Sacrament should be of gold or silver.[4]

The few records that have come down to our time show that Father Amizo di Solar held the office of prior both in the great Priory of San Eustorgio, Milan, and in that of Saint Augustine, Padua. His government was noted for his characteristic kindness and charity, no less than for the good discipline he maintained. In 1252 he was actively engaged in the ministry of preaching, when Innocent IV placed him on the commission appointed to deal with the murderers of Saint Peter of Verona and their accomplices. In this position he showed no little judgment and courage.

Father Amizo di Solar, it is generally stated, died at Saint Eustorgio's, Milan; but the date seems wrapped in more or less obscurity. Father John Baptist Feuillet, one of the first co-laborers on the *Année Dominicaine,* places his death on Ferbuary 9, 1288. Father Michael Pio, an earlier writer, gives the same year.[5] This, however, appears to be too late; for Father Amizo was a professor of canon law at Milan when he entered the

[4] Given in QUETIF-ECHARD, I, 48.

[5] *L'Année Dominicaine,* II, 252; PIO, col. 31. We used the last edition of this noted Dominican hagiography. Father Touron used the first edition; so he refers to page 268. Doubtless the editors of the last edition, influenced by the remarks of Father Touron and Father Echard *(op. cit.,* I, 48) simply give February 9 as the day on which Father Amizo di Solar died, but do not mention the year. (Ed. note).

Order, and he had been a notary in the Pope's palace before he took up that work. Thus he was certainly not a very young man when he became a Friar Preacher. If he lived until 1288, he must have been at least a hundred years of age at the time of his death. This, of course, is not an impossibility. Bishop Peter Scaligeri, who remained active until the end, lived almost that long. Still it seems strange that, if Father di Solar attained so great an age, the earliest writers do not mention so singular an occurrence.

Of greater importance than such an extraordinary longevity is the fact that the Friar Preacher was a most faithful disciple of his Divine Master, and an earnest imitator of Saint Dominic. By all his confrères was he not only loved, but also considered a model religious. His death was as holy as had been his life. Miracles were attributed to him. An idea of the veneration in which his brethren held him may be gathered from the fact that, on one occasion, when a number of the older fathers discussed the question as to whom they would prefer to exchange places with among the living members of the Order, they all chose the venerable Amizo di Solar.[6] This alone should cause his memory to be cherished until the end of time.

[6] See *L'Année Dominicaine* (last ed.), II, 254. Possibly Marchese does not mention Amizo because of the difficulty about his death. (Ed. note).

BUONVISO OF PIACENZA

The subject of this brief sketch belonged to the best blood of Piacenza, Italy. By some his family is said to have been of the ruling class in the province of the same name. His parents gave him splendid educational opportunities, of which he made the best use, and became a doctor in law—most likely at the University of Bologna. It would seem, indeed, that he was professor of that science at the famed institution, when Blessed Reginald of Orleans reached Bologna on his return from Jerusalem in the fall of 1218. There, at any rate, in 1219, he received the habit of a Friar Preacher from Reginald.[1]

As Saint Dominic, having determined to make his own home at Bologna, soon sent Blessed Reginald to help Father Matthew of France at Saint James', in Paris, Buonviso lost his beloved first superior before he had made his religious profession. In exchange, however, he came into immediate contact with the founder of the Order himself. Under both the docile and talented subject from Piacenza made remarkable progress, whether in spiritualities or in his studies. He seems always to have been guided by providence, for his soul does not appear to have been contaminated in the least by the evil influences which pervaded Italy in the early thirteenth century.

How thoroughly Buonviso (or Bonviso, as he is sometimes called, for the sake of brevity) gained the good will and confidence of Saint Dominic may be seen

[1] CAMPI, Pietro Maria, *Historia Ecclesiastica di Piacenza*, Book 2, pp. 117 ff, and *passim;* MAMACHI, pp. 513, 543-544 and col. 110; PIO, col. 48; QUETIF-ECHARD, I, 48-49.

from the fact that the patriarch sent him to preach in his own native city, Piacenza, before the completion of his novitiate. This was in 1220. Evidently the saint placed more reliance in the young candidate for the Order than Buonviso had in himself, for his humility hid from his own eyes that which won him the esteem and affection of his superiors and confrères.

Although he had graduated in law with distinction, our novice had as yet made but little progress in theology. Accordingly, as he himself tells us, he humbly begged to be excused from preaching on the ground of want of knowledge. Dominic encouraged him kindly, and said: "Go in confidence, my son. The Lord will be with you. He will inspire you what to say." Buonviso then went to Piacenza and preached, as he was told. He himself assures us that Dominic's prophecy was fulfilled. God certainly blessed the young man's obedience. The people of the city were delighted with his preaching. In fact, as a result of it, three splendid young men received their vocation to the Order. From elsewhere we learn that these were John Salomonio, Nicholas of Parma, and William Telusa.[2]

Good Father Buonviso is also the authority for saying that he acted as syndic at Saint Nicholas', Bologna, apparently in absences of Father Rudolph of Faenza for the ministry; and that he accompanied Saint Dominic on several apostolic journeys. In this way, he witnessed not only miracles performed by the saint, but also his zeal, charity, patience, tenderness of heart, and practice of heroic virtue. Likely he was still at Saint Nicholas', Bologna, when the holy patriarch there surrendered his pure soul to God.

[2] CAMPI and QUETIF-ECHARD, as in note 1.

It seems certain that Dominic, prior to his death, August 6, 1221, had decided to establish the Order in Piacenza. So had he selected Father Buonviso, although but lately out of the novitiate, as the founder and first superior of the new convent in his native city. Accordingly, thither he went shortly after the death of the founder, if not even before. His fellow-townsmen received him as a messenger from heaven. In their joy they contributed generously towards the construction of a church and priory. There Dominic's early disciple now spent many of the best years of his life—perhaps ended his days at the convent which he had built.

From Piacenza our Friar Preacher attended the translation of Saint Dominic's relics at Saint Nicholas', Bologna, in 1233. A few months later, the disciple's intimate association with the master stood him in good stead, when he was called to be the fourth witness in the process of the latter's canonization. Buonviso's testimony shows him to have possessed a clear, well-balanced mind. It also reveals an observant disposition, as well as proves that he thoroughly studied the life and habits of his beloved father in religion. It must have made a strong impression on the examiners in the case. From this sworn testimony are taken many of the facts given above.[3]

The scanty records of the times give us practically no information on the life and actions of this early Friar Preacher after his appearance as a witness in the cause of Saint Dominic's canonization. Pietro Maria Campi, in his *History of Piacenza,* maintains that he was still

[3] Father Buonviso's testimony is given in MAMACHI, col. 110, and in QUETIF-ECHARD, I, 48-49.

in that city, and in active service, late in 1236.[4] From that time we find no more about him. It is but natural, therefore, to conclude that he died shortly afterwards, and that his remains were there laid to rest in the convent which was erected under his own paternal care.[5] On page XI of his preface to the works of Blessed Jordan of Saxony, Father Joachim J. Berthier places Buonviso's death in 1233, and says that he died in the odor of sanctity.

BONAVENTURE OF VERONA

It is in the case of men like Father Bonaventure of Verona that one specially regrets the well-known fact that the early Dominicans, absorbed in their vocation of spreading the glory of God and saving souls, often neglected to bequeath posterity any (or but the meagerest) account of the labors of their confrères. The few notices which we find of him in the scanty records leave no doubt but that he was a personage of prime importance, and that he must have exercised a strong and beneficial influence in the first years of the Friars Preacher. A good part of the little that is known of him has come down to us through a document containing statements about his life, which authority drew from his own lips.

The "of Verona" (*da Verona*) attached to Father Bonaventure's name shows the Italian city in which he

[4] *Historia Ecclesiastica Di Piacenza,* as in note 1.

[5] Perhaps it was the inability to find anything definite about his death that prevented Marchese from including Father Buonviso in his *Sagro Diario Domenicano.* (Ed. note).

was born. No date is given for his birth. Still the fact that he was a priest, as he must have been, when he joined the Friars Preacher, proves that he was born in the twelfth century—most likely early in its final decade. Writers of other nationalities so frequently copy the Italians' familiar way of abbreviating his name, and call him Father Ventura, that we almost feel constrained to do the same. He himself says that he received the habit from the hands of Saint Dominic. All make the date of this 1219, and state that it took place in the convent at Bologna. He informs us further that he made his religious profession to Saint Dominic. Circumstances show the founder, who had full powers given to him by the Holy See in such matters, did not wait the ordinary twelvemonth before permitting the pious candidate to take this momentous step.[1]

Hardly had Bonaventure taken his vows, when Dominic appointed him superior of Saint Nicholas' Priory, Bologna.[2] All this is proof that "Ventura" made rapid progress in his new life, that he was a man of solid piety, that he possessed a mature judgment, and that he had considerable intellectual attainments. Only in this way can we understand the esteem and confidence in which the patriarch certainly held him. A further proof is had in the fact that Bonaventure also gained the affection of his confrères in general. His appointment to a priorship immediately after his religious profession leaves no doubt but that he was a priest before he came to the Order. Yet how long he had been ordained we do not know.

[1] *Acta Sanctorum,* XXXV (first vol. for August), 610, No. 305, and 629 ff; MALVENDA, pp. 272, 274, 554; MAMACHI, pp. 543-544, 658, and col. 99; PIO, col. 63; QUETIF-ECHARD, I, 44-47.

[2] QUETIF-ECHARD, I, 44.

There can be no question as to the friendly, intimate, and trustful association between Saint Dominic and Father Bonaventure; or as to the Bolognese prior accompanying the founder of the Friars Preacher, as a chosen companion, on a number of journeys in the interest of souls and the Order. No less certain is it that the holy patriarch often consulted him in regard to the religious institute he had established. All this we know from the same sworn testimony. The close relationship between the two men gave Bonaventure a rare opportunity to study his spiritual father, which could only increase his love and admiration, as well as act as a spur ever urging him to advance further in the way of perfection.

As prior of Saint Nicholas', Bologna, Father Bonaventure took part in the first two general chapters of the Order, which were held in that city in 1220 and 1221.[3] In the same capacity, it fell to him to look after Saint Dominic during the latter's final illness. It was he who administered the last sacraments to the blessed patriarch. Dominic then looked to him for his every need, and he was possibly the last person recognized by the saint.

The founder of the Friars Preacher died at Saint Nicholas', Bologna, August 6, 1221. Yet Father Bonaventure was often prior there until in the thirties. In this we have a no uncertain index to the hold he had on the affections of his brethren, and to the confidence in which he himself was held by Blessed Jordan of Saxony, who succeeded Saint Dominic as Master General of the Friars Preacher. Pio tells us that he worked zealously

[3] PIO, col. 63; QUETIF-ECHARD, I, 44.

for the canonization of Saint Dominic.[4] No doubt it was this, together with the fact that he was prior in Bologna, where the investigation was held, that caused the papal commissaries to select Father Bonaventure as the first witness to the holy patriarch's heroic virtue and life. Only a few months before this, in the spring of 1233, Bonaventure had assisted Blessed Jordan and the hierarchy, assembled for the purpose, at the translation of the saint's relics.[5]

Bonaventure's testimony is one of the longest given by the nine witnesses in Dominic's cause. It is from this document that we have drawn the major part of the facts given in our sketch. Of their trustworthiness there can be no doubt, as their truth was vouched for on oath. He tells them in a simple, candid, unadorned way, as they are brought out in answer to questions put to him by the examiners. His testimony throws not a little light on the life and character of Saint Dominic, shows his amiable disposition, and reveals how closely Father Bonaventure studied him.[6]

Unfortunately, we have almost no information on Bonaventure of Verona after this time. Most likely he was still prior of Saint Nicholas', Bologna, when Saint Dominic was canonized, and superintended the celebrations on the first feast day held in his honor at that noted Dominican shrine. Malvenda is of the opinion that he was appointed prior of San Romano, Lucca, in 1236; that the people of that city received him with open arms; and that, with their generous assistance,

[4] PIO, col. 63.

[5] *Ibid.*, and QUETIF-ECHARD, as in note 1.

[6] His testimony is given in full in *Acta Sanctorum*, XXXV, 629 ff; in MAMACHI, col. 99; and in QUETIF-ECHARD, I, 44 ff. (Ed. note).

he completely renovated and greatly enlarged the convent.[7]

Echard rejects this idea on what to us, under the circumstances, seem rather flimsy grounds. The reason for his objection is that, while Father Bonaventure belonged to the Province of Lombardy, Lucca was in the Province of Rome, which had any number of good subjects who could be appointed to priorships within its jurisdiction. From this he concludes that the Father "Ventura" who became prior there was a different man from the subject of our sketch.[8] This would have been a good argument for later years. But in the beginning of the Order, when there was question of one who had been so beloved by Saint Dominic and had rendered such signal services to the young institute, it hardly holds good.

Pio assures us that Father Bonaventure was provincial in Lombardy; and that he was "a superior of great learning, great zeal, and a great reputation."[9] No one seems to have discovered the date or place of his death. What is of greater importance, however, is that we are told that he was an exemplary and saintly religious. From this fact we can only conclude that he ended his days of labor with a full measure of divine grace; and that in heaven he is loved by Dominic even more tenderly than he was on earth.

[7] MALVENDA, p. 554.

[8] QUETIF-ECHARD, I, 46.

[9] PIO, col. 63. The only reason we can conceive why Marchese does not include Father Bonaventure of Verona in his *Sagro Diario Domenicano* is that he could not find any date for his death. (Ed. note).

CONRAD OF GERMANY

When Saint Dominic first went to Bologna, he found there a celebrated professor of canon law, who was called Conrad of Germany from his native country. Not only in Bologna, where he had long taught his subject-matter, but even throughout Italy, Professor Conrad was considered the oracle of the age in his branch. Learned men came from great distances to consult him. Besides, he was a pious, exemplary priest whom everyone considered a model of the clerical life. Saint Dominic and his confrères were most anxious for him to join their ranks, for they felt that a man of his renown, ability, and piety would be an ornament in the new Order which could not fail to be of immense advantage. Yet, because of his high standing, they could not bring themselves to make any such suggestion to him.[1]

The story of Doctor Conrad's vocation, which has come down to us through the course of ages, reads like a novel. In the summer of 1220, Father John, the saintly superior of the Cistercian Monastery of Casamare, and later bishop of Alatri, was sent on an important mission to Germany by Honorius III. The Cistercian prior and Saint Dominic had been intimate and confidential friends, when the latter resided at Rome. On his way to Germany, therefore, John visited Saint Nicholas', in Bologna. While he was there, Dominic confided to

[1] *Acta Sanctorum,* XXXV (first vol. for August), 494, Nos. 710-712; ALBERTI, fol. 165; CANTIMPRE, *De Apibus,* Book 2, Chap. 57; CASTILLO, pp. 118-119; DE FRACHET, pp. 249-250; MALVENDA, pp. 311-312; MAMACHI, pp. 596, 643; PIO, col. 63-64; QUETIF-ECHARD, I, 21, 34; THEODERIC of Apolda, *Vita Sancti Dominici* (published in *Acta Sanctorum,* XXXV, 593, Nos. 205-207).

him that God had always heard his prayers. "Why then," asked the Cistercian, "do you not pray that Master Conrad may enter your Order?"

Dominic hesitated, for he felt that the likelihood of such a vocation was too improbable. However, the holy men finally agreed to spend the night of the vigil of the Feast of the Assumption of the Blessed Virgin Mary into Heaven in prayer for that purpose. To the great surprise of the community, bright and early the next morning, as they started prime in the divine office in preparation for the celebration of the great feast, the distinguished professor walked into the choir, and humbly asked to receive the habit. The happiness and amazement of all were perhaps rendered the greater because they knew nothing of the supplications Dominic and his friend had been sending up to heaven throughout the night for what was now to take place. The saint, of course, gave Master Conrad the habit then and there. Thus the August 15 of 1220 must have been a joyful day for the Friars Preacher of Bologna.[2]

Once he received the call from God, it seemed to cost Father Conrad of Germany little to lay aside his honors or his position for an humble life in a religious order. Despite his learning, the mature age at which he donned the habit, and the great liberty and authority he had enjoyed, he showed himself as docile as the youngest novice. He practised no slight mortification. In his humility he now took his place below those older than he in religion with the same grace as he had formerly taken that of distinction in the university circles. It is

[2] The Cistercian bishop of Alatri gave this story to Father John di Columna, O. P., after Saint Dominic's death. (Ed. note).

no wonder that all not only loved him, but also looked up to him as a model. Never had he been so happy.

As was often the case in those early days of the Order, Master Conrad began to teach his younger brethren at once. Along with this, for he was an eloquent man, he did considerable preaching in and around Bologna. But his virtue, ability, and good judgment were soon to take him back to his native land. Saint Dominic looked incessantly towards the north and east as fields for the apostolic labors of his Order. He had already sent Saint Hyacinth and Blessed Ceslas Odrowaz into the country of their birth. In keeping with this view, at the general chapter held at Bologna, in 1221, he appointed Father Conrad provincial of Germany. No doubt the ability and many excellent qualities of the former Bolognese professor caused him to be singled out as the person best fitted for this important place.

Most likely, in accordance with the custom of the Friars Preacher at that time, he started at once for his new home — perhaps in company with Gilbert of Fresnay, who was appointed to a like position in England at the same chapter. Doubtless some of Conrad's brethren accompanied him to his new field of toil, but how many we do not know. He seems to have settled himself, at first, in the village of Friesach. Next to Hyacinth and Ceslas and their companions, Father Conrad and his associates were the first Friars Preacher to labor on German soil.

Evidently the choice of Father Conrad as provincial was a good one, and his reputation drew his fellow-countrymen in numbers; for the growth of the new province was very rapid. Until he prepared other men

to take his place, he appears to have combined the task of teaching the younger brethren with his other duties. He still held the office of provincial in 1231; but how much longer he filled the position we can not say.[3] Yet it is certain that he toiled on with great fruit to souls and his religious institute until age and ill health so sapped his strength that he could labor no more.

Practically all the writers speak of the extraordinary way in which Father Conrad was brought into the Order, of his great ability, and of his reputation for both learning and holiness. Some attribute miracles to him. It is certain that he died on November 24. Most of the authors say that they could not discover the year of his death; but Pio and one or two others place it about 1239.[4] It is almost inconceivable that Marchese does not include him in his *Sagro Diario Domenicano.*

Both Father Theoderic of Apolda, a contemporary and fellow-countryman, and Father Gerard de Frachet give a beautiful account of the venerable Friar Preacher's holy and edifying death at the convent in Magdeburg, Germany.[5] It is from this that we learn the month and day, but not the year, in which he died. As his soul departed from his body, a smile encircled his lips, and a light as of joy seemed to brighten up his face. All the community felt that they had assisted at the last moments of a saint.

The author of the *Chronicles* says that Father Conrad had foretold the day of his death. Father Theoderic of Apolda, at the close of his account exclaims: "Verily blessed and efficacious was the prayer of our holy Fa-

[3] QUETIF-ECHARD, I, 21.

[4] PIO, col. 64.

[5] See Theoderic of Apolda and de Frachet in note 1.

ther, Saint Dominic, which merited to obtain such a son of grace, and coheir to eternal glory!"[6] In the death of Conrad of Germany the Order lost a leader among its leading men. His humility enhanced his greatness.

STEPHEN OF SPAIN, ARCHBISHOP

The addition "of Spain," or rather "the Spaniard," which is ever annexed to the baptismal name, Stephen, of this early Friar Preacher, shows his nationality. But neither the date nor the city of his birth is known. In his youth, his parents sent him to Bologna that he might complete his education at Italy's celebrated university. There, as he himself tells us, he met Saint Dominic for the first time, though he had known the holy man by reputation before. This was in 1218, or 1219. From the start, a friendship arose between the two men, and Stephen chose Dominic for his confessor, whenever the saint happened to be in the city[1]

This bond of union, however, seems to have been something holier than the merely natural inclination which leads us to associate, in a strange land, with those

[6] At the end of his sketch of Father Conrad of Germany, Father Touron calls attention to the fact that he should not be confounded with Conrad of Marburg. Then he devotes considerable space to the latter, whom some call a Dominican, and others a Franciscan; while still more say that he was a diocesan priest. Father Touron was right in following the last opinion. (Ed. note).

[1] FONTANA, *Sacrum Theatrum Dominicanum,* pp. 53, 108, and *Monumenta Dominicana,* p. 41; GUIDONIS (or Gui), Bernard, either *Compilation Historique sur L'Ordre des Dominicains,* or *Libellus de Magistris Generalibus Ordinis Praedicatorum* (cited by QUETIF-ECHARD, I, 52); MALVENDA, p. 171; MAMACHI, p. 544, and col. 123 ff; PIO, col. 49; QUETIF-ECHARD, I, 52-54.

who speak the same language and belong to the same country. On the part of Stephen, it was his love and admiration for the virtues of the saint, whose sermons he often heard. On the part of Dominic, it came from his love for good, pure young men. The two often met and conversed. Yet, as Stephen assures us, the saint never broached the subject of his becoming a Friar Preacher. It is this that renders the suddenness and manner of the Spanish student's divine call altogether singular. The story, as given by the future provincial and archbishop himself, runs thus.

One evening, when Stephen and some of his fellow-students had gone into their common dining hall for supper, two members of Saint Nicholas' community came and told him that Father Dominic wished to see him at the convent. He said he would go just as soon as he had eaten. "But," they replied, "he wants you to come immediately." The young man did as requested. When he entered the conventual church, he found Saint Dominic there with a number of his confrères. The venerable patriarch at once said: "Show this young man what to do for the reception of the habit." As Dominic clothed him in the garb of a Friar Preacher, he remarked, with a smile: "I want to give you arms with which you must fight the devil all your life."[2]

Father Stephen felt then, and ever afterwards believed, that the saint acted under divine inspiration. Indeed, the Spanish Friar Preacher's after life would indicate that this opinion was not far from correct. From this time he strove incessantly to perfect himself as a religious and priest of God. When he received the

[2] QUETIF-ECHARD, I, 52.

habit, 1219, he was already far advanced in his studies. Under the guidance of Saint Dominic he made rapid progress, and was soon advanced to holy orders. Then he accompanied his beloved master on a number of missionary tours, receiving further instructions for the harvest of souls which were to stand him in good stead.[3]

Father Stephen must have been at Saint Nicholas', Bologna, when Dominic died. Twelve years later, he was called upon to be a witness for the saint's canonization, being the seventh examined. His testimony is one of the longest. In it he shows clearly not only his love for the great man of Caleruega, but also how minutely he had followed his life. From his sworn statements we learn some facts about the founder of the Friars Preacher which otherwise might never have been known.[4]

Those days were the age of young men in the Order. In 1221, shortly before his death, Saint Dominic appointed Blessed Jordan of Saxony provincial of Lombardy, although he had been in the institute but the briefest time. The next year Jordan became Master General. Father Stephen of Spain then took his place as provincial of Lombardy, and made a worthy successor to one of the most extraordinary men ever in the Order of Saint Dominic. For sixteen years he governed the Province of Lombardy as its head. He labored hard, and God blessed his efforts. The province grew; studies flourished; discipline prevailed everywhere; preaching and missionary endeavors increased.

[3] *Ibid.*, 53.

[4] Father Stephen's testimony is published in *Acta Sanctorum* (latest ed. and first vol. for August), XXXV, 637 ff; MAMACHI, col. 123 ff; and QUETIF-ECHARD, I, 52-54. (Ed. note).

Father Stephen ruled with his heart, as well as with his mind, which caused him to be beloved even more by his brethren than by those not under his jurisdiction.

In whatever made for good the provincial seems to have led the way. Besides his other activities, he not infrequently assisted Saint Peter of Verona and wonderful Father di Scledo of Vicenza in their phenomenal apostolates for the Catholic faith and civic peace. Although Gregory IX and other Popes demanded their services in a special manner, they both belonged to the Lombardan Province, and acted under Stephen's directions. He was one of the fathers who took a particularly active interest in the translation of Saint Dominic's relics and in having him placed in the Church's catalogue of canonized heroes.

Thus labored on in Lombardy Father Stephen of Spain until the general chapter, which was held at Bologna in the spring of 1238. Here, as Blessed Jordan of Saxony had been drowned in a shipwreck the year before, the electors chose the great canonist, Saint Raymond of Peñafort, as Master General of the Order. Raymond was not at the chapter, but in Barcelona, Spain. For this reason, a committee, composed of some of the most distinguished men in the electoral body, was dispatched to Barcelona to notify him of his election and induce him to accept the office. Among these were the subject of this sketch, Father Philip, ex-provincial of the Holy Land, Father Hugh of Saint Cher, provincial of France and a renowned Scriptural scholar, and Father Pontius of Scara, provincial of Provence. It was a noted collection of divines; for it was felt, as indeed was the case, that only such would be able to in-

duce the humble Raymond to accept so responsible a position.[5]

Evidently prior to this, Gregory IX, who had shown Lombardy's provincial more than one mark of esteem and confidence, had selected him for another important post, and notified him that he must accept. The Archdiocese of Sassari, Sardinia, had become vacant by the death of its metropolitan, the Most Rev. Placentino Opizzo, or Opizzone. The Holy Father, therefore, turned his eyes towards Father Stephen of Spain as one whose tried zeal, prudence, and wisdom in the guidance of souls eminently fitted him for that see. No doubt it was for this reason that the general chapter of 1238 released him from the provincialship. At any rate, he was consecrated archbishop of Sassari before the close of the year. Later Innocent IV appointed him papal legate for the islands of Sardinia and Corsica.[6]

Father Pius B. Gams, O. S. B., says that the archbishop died on April 12, 1259.[7] Thus he had charge of Sassari a little more than twenty years. The Dominican writers give neither the date of his death, nor any detailed account of his activities during this time. However, Fontana and others assure us that he was a prelate of great zeal, profound learning, and edifying piety,

[5] See *Acta Capitulorum Generalium Ordinis Praedicatorum* (Reichert Ed.), I, 10; and MORTIER, D. A., O. P., *Histoire des Maîtres Généreaux de L'Ordre des Frères Prêcheurs,* I, 258. (Ed. note).

[6] *Bullarium Ordinis Praedicatorum,* I, 49, 113; FONTANA, as in note 1. It is from the *Catholic Encyclopedia* (XIII, 485), that we learn that the archbishop was also a papal legate. The Archdiocese of Sassari grew out of that of the old Turris Libissonis (or Arborea), by which names it was long known in ecclesiastical literature. For this reason, Father Stephen is sometimes called the archbishop of one or the other of these two places. (Ed. note).

[7] GAMS, Pius B., *Series Episcoporum,* p. 839. It is hardly necessary to say that Gams wrote long after Touron. (Ed. note).

and that he sought in every way to guide his flock in the path of virtue.[8] No doubt, his services to the Church of Sardinia were as faithful and fruitful as had been those which he gave to his Order at an earlier period of his life.

SAINT HYACINTH ODROWAZ

Saint Hyacinth, whom ecclesiastical writers are rightly wont to call the apostle of the north and one of the wonder-workers of his century, was of the house of the Odrowaz, counts of Konski, an old and noble Polish family. Some of his ancestors enjoyed palatine rights. To his line also belonged a number of military officers whose bravery and patriotism more than once proved their country's bulwark against invasions by barbarian hordes. His great-grandfather, Saul Odrowaz, defeated the enemy in several bloody engagements.

The saint's grandfather, Saul Odrowaz, who gained an enviable reputation for courage by his martial exploits in the twelfth century, had two sons. Ivo, the younger, studied for the ministry, filled the office of chancellor for the king of Poland, became bishop of Cracow, and died with a great reputation for sanctity. Eustachius, the elder, married a lady whose piety ranked with her birth. God seems to have blessed their union with a fine family. Hyacinth, of whom we now write, was the eldest. According to the more common

[8] CAVALIERI, John Michael, O. P., *Galleria Domenicana,* I, 13; FONTANA, *Monumenta Dominicana,* p. 41; PLODIO, Part 2, Book 1; TAEGIO, Ambrose, O. P., (mss.) *Monumenta Ordinis Praedicatorum.*

opinion he first saw the light of day in 1185. His birthplace was the Castle of Lanka, Kamin, in Silesian Poland, now a part of Prussia. The next sketch will be of a younger brother, or at least a near relative, Blessed Ceslas.[1]

Almost from the cradle, nature seemed to have disposed Hyacinth to virtue. His parents not only studiously fostered this happy disposition, but also used great care to procure for their son teachers who would protect his innnocence. In this way, he was so well grounded in his religious duties that he passed through his higher studies at Cracow, Prague, and Bologna without tarnish to his pure soul. Doubtless his model life had not a little to do in helping him to win the admiration of both his professors and fellow-students. God also blessed him with a splendid mind. Thus, through diligent study, at Bologna he obtained the degree of doctor in canon law and theology.[2]

From Italy the future apostle returned to Cracow, whose bishop, Blessed Vincent Kadlubek, received him as a blessing sent by heaven for the good of his diocese. Father Hyacinth was at once appointed one of the canons at the cathedral, and soon afterwards became a member of the diocesan council. In this way, he not only took his part in the administration of the affairs of

[1] *Acta Sanctorum,* XXXVII (third vol. for August), 309 ff; ALBERTI, fol. 175 ff; BZOVIUS (Bzowski), XIII, *passim;* CASTILLO, pp. 103 ff; FLAVIGNY, Comtesse de, *Saint Hyacinthe et Ses Conpagnons;* LONGINUS (Dlugosz), John, *Historia Polonica,* Book 6; MALVENDA, pp. 216 ff; MAMACHI, pp. 580 ff; MARCHESE, IV, 389 ff; PIO, col. 38 ff; SEVERINUS, Father, O. P., of Cracow, *De Vita, Miraculis, et Actis Canonizationis Sancti Hyacinthi*—cited in *Acta,* as above; STANISLAUS, Father, O. P., of Cracow, manuscript *Vita Sancti Hyacinthi.*

[2] SEVERINUS, Father, O. P., of Cracow, *Vita Sancti Hyacinthi,* Book 1, Chap. III.

the great diocese; he was also a source of much consolation to the aged and saintly bishop. In whatever he undertook, or was entrusted to his care, the young priest showed rare prudence and ability. Furthermore, he was zealous and pious.[3]

However manifold were his duties, the future Friar Preacher did not permit them to interfere with his good works, or to dampen his spirit of prayer, or to lessen his practice of recollection. None were more punctual or exact in the recitation of the divine office by the canons. He mortified himself in many ways. He visited the hospitals regularly, and the sick found in him a sympathetic comforter. A friend to the poor, he distributed his income among them; for he felt that money received through the Church could not be devoted to a better or more advantageous use.[4]

While Hyacinth was thus employed, edifying the clergy and people of the diocese, Bishop Kadlubek determined to resign his see that he might have more time to prepare to meet his God. This was in 1218. The Rev. Ivo Odrowaz, chancellor of Poland and uncle of Hyacinth, was then selected as Blessed Vincent's successor. The bishop elect went to Rome in regard to his appointment. No doubt the journey was urged by King Leszek, the Right Rev. Vincent Kadlubek himself, and the cathedral chapter of Cracow, if not even by many of the hierarchy of Poland. On the one hand, the resigning prelate enjoyed too great a reputation for Honorius III readily to consent to his laying down the reigns of authority; on the other, the Polish authorities were not only content that the holy man should

[3] LONGINUS (Dlugosz), John, *Historia Polonica*, Book 6.
[4] SEVERINUS, as in note 2.

be allowed the rest he craved, but also anxious that the Diocese of Cracow should have as its head the one whom they judged the best fitted to take his place.[5]

Ivo Odrowaz took with him to Italy Saint Hyacinth and Blessed Ceslas. Both of them, because of their zeal, piety, good judgment, and learning, were among the most influential clergymen of the diocese. Doubtless, therefore, the bishop elect chose them that he might have the advantage of their counsel and knowledge. In the episcopal retinue were also Henry of Moravia and Herman of Germany—a fact, which, in spite of some contrary opinions, seems to prove that they, too, stood high in the ecclesiastical circles of Cracow. The journey appears to have assumed the added character of a pilgrimage. But, in the light of subsequent events, one is justified in the belief that it was guided by a special providence.[6]

At Rome the little band met the Right Rev. Henry von Guttenstein, bishop of Prague. They also soon came in contact with Saint Dominic, the report of whose miracles resounded throughout the capital of Christendom, especially that of raising young Napoleon Orsini to life, which he had just performed. This was in 1218. The two bishops were so pleased with the holy man and his disciples that they besought him to establish his Order in Poland and Bohemia, where they held out every hope of great good that could be accomplished. This

[5] LONGINUS, as in note 3. See also Gams' *Series Episcoporum* (p. 349), who says that Bishop Kadlubek resigned in 1218, but that his resignation was not accepted until 1222. He also says that Ivo Odrowaz was appointed bishop in 1218. Possibly he was at first made coadjutor. (Ed. note).

[6] LONGINUS, as in note 3. Father D. A. Mortier, O. P., speaks of this in his *Vies des Maîtres Généraux de L'Orde des Frères Prêcheurs,* I, 119-120. (Ed. note).

was precisely in line with Dominic's wishes. Yet he felt that he should first attend to the needs of the countries nearer at hand; and his confrères were not yet sufficient in number to supply all demands. Another difficulty was the fact that none of those who had until then joined the new institute knew aught of the Polish or Bohemian languages and customs. The saint, therefore, urged the two dignitaries to wait until he should be better able to comply with their wishes.[7]

Henry von Guttenstein seems to have been content with this promise. But Ivo Odrowaz pressed his case, for he wanted the missionaries without delay. He declared that he would protect them, nay, be a father to them, and that they would be as well cared for in Poland as in their own native lands. No one, he insisted, knew the needs of his diocese better than himself. They were extreme, and could not be met any too soon.

This appeal touched the saint's heart. Perhaps God suggested a new idea to him. "Bishop," he then said, "if you will let me have some of the virtuous young priests with you, I trust your wishes may be soon fulfilled. I will give them the habit; and I hope that, with the assistance of heaven, they will in a very short time be sufficiently drilled in the religious life to undertake the apostolic activities of the Order. Then I will turn them over to you. There is no doubt but that they will do in Poland what a number of my confrères are accomplishing in Italy, France, Spain, and elsewhere."

The suggestion pleased Cracow's bishop. He spoke of it to those who had come with him—Hyacinth, Ceslas

[7] BZOVIUS, XIII, col. 270.

(both his nephews), Henry, and Herman. While, he said, his natural affections and personal interests disposed him to retain them about himself, he felt that he would render the country a great service by sacrificing them to the new Order, if they should like to join it. As it happened, all four of them had been no less impressed by Saint Dominic than Bishop Odrowaz himself. The holy man's spirit had gained possession of their souls. Accordingly, the four, filled with the hope and desire of laboring as Friars Preacher, decided to enter the Order. They received the habit from the founder at Santa Sabina's on the Aventine Hill.[8]

Father Touron places this event about March, 1218. Others say that it took place a year later; while some assign it to 1220.[9] The precise date, although important, is of less consequence than the fact that the calling of the four men seems certainly to have come from heaven. They had already been thoroughly formed, trained, and educated for the priesthood, and had had no little experience. This now stood them in good stead; for through this, the grace of God, and the masterful guidance of Dominic, they made marvellous progress in their preparation for their new life. The saint kept his promise to the bishop of Cracow. He did not wait until they had made a year's novitiate. When he felt that they were prepared for the work

[8] BAILLET, Adrian, *Vies des Saints*—August 16; BZOVIUS, as in note 7; FLEURY, Claud, *Histoire Ecclésiastique,* XVI, 498; LONGINUS, as in note 3. In placing Hyacinth's reception of the habit and novitiate at Santa Sabina's we simply follow Touron and others. Yet this statement raises a question as to the time he entered the Order; for the community was not transferred from San Sisto to Santa Sabina until after 1218, the year Touron says he received the habit. (Ed. note).

[9] Some, following Father Echard *(Scriptores Ordinis Praedicatorum,* I, 20), place this event in 1220. But this seems too late. (Ed. note).

of the Order, he used the extraordinary power given him by Honorius III, and permitted them to take their vows. Then he sent them, perhaps with a few others, to the field of labor which had been determined for them.[10]

Possibly nowhere does a reflection, which often occurs to the reader of Saint Dominic's history, present itself with greater force than in connection with Saint Hyacinth and his companions. How could the founder of the Friars Preacher prepare men in so short a time to announce the word of God with extraordinary success, while such a training, in the natural course of things, requires years? None of those mentioned in this sketch, though they were educated men, had been specially drilled in sacred oratory, or distinguished themselves by their eloquence. Yet, after the few months spent in the novitiate at Santa Sabina's, their preaching was all but resistless, and drew immense crowds wherever it was known that they were to appear.

To the writer at least it appears that such a phenomenon can not be accounted for in any natural way, even though, as must be admitted, Saint Dominic possessed a marvellous personal magnetism, and was endowed with rare gifts for inspiring others with his enthusiasm. The only satisfactory explanation of the fact is that the great and sudden change was the work of grace. Like the apostles of old, after the day of Pentecost, they were different men.

Hyacinth, who was then thirty-three years of age, received the appointment of head of the little missionary band. Whether or not Bishop Ivo Odrowaz

[10] *Acta Sanctorum,* XXXVII, 313, No. 19; BAILLET, as in note 8.

remained at Rome until the new Friars Preacher made their religious profession, as Father Touron thinks, they did not form a part of his episcopal train on the return journey.[11] Taking another course, they passed through the territory of the former Republic of Venice into Carinthia, and founded a convent at Friesach, in the northern part of that duchy. The Most Rev. Eberhard von Truchsen, archbishop of Salzburg, received them all the more cordially because he had met Saint Dominic at the fourth Lateran council, Rome, in 1215, and had asked him for some of his disciples. Doubtless it was at the archbishop's request that the house was established at Friesach.[12]

During his six months' stay in Carinthia Saint Hyacinth really began his wonderful career. People flocked in enormous numbers to hear his sermons. He gave the habit of the Order to many, among whom were not a few clergymen. Then, with the powers conferred on him by Dominic, he instituted Father Herman of Germany superior of the house; for, as Polish historians tell us, he was a man of exemplary life, as well as possessed of great zeal, prudence, and oratorical ability.[13]

Hyacinth, Ceslas, Henry, and some others now continued their way towards Cracow in accordance with their promise. However, they labored as they passed

[11] Some authors say nothing about Bishop Odrowaz staying in Rome until Hyacinth, Ceslas, and the others made their religious profession. Others make the same statement as Father Touron. Practically all agree that the new Friars Preacher returned north by a different route from that which the bishop took. (Ed. note).

[12] *Acta Sanctorum,* XXXVII, 313, No. 21.

[13] ALBERTI, as in note 1, and cited in *Acta Sanctorum,* XXXVII, 340; BZOVIUS, XIII, col. 543. Some authors do not think that Herman was left at Friesach; but Touron's opinion seems to be the one more commonly accepted.

through Styria, Austria, Moravia, and Silesia. The report of their sanctity and eloquence had preceded them in all these places. As Father John Croiset, S. J., correctly states, the fervor of their preaching was such that the people everywhere soon recognized that the new religious institute was composed of truly apostolic men.[14]

By this time our saint's extraordinary life was fairly under way. Not in Cracow only, but throughout his native land word was scattered abroad of the wonderful things that God effected through his ministry. Thus, as he passed through Poland, immense crowds met him with every expression of joy and esteem; and it could easily be seen that it was the ambassador of Christ, not the nobleman, whom they sought to honor. In his well-balanced humility, Hyacinth, who had not been used to such things in his younger years, referred it all to God, of whom he was only an agent.

At Cracow itself, the bishop, his clergy, and crowds of every station in life received the former canon of the cathedral as an envoy from heaven. In accordance with the request sent by Honorius III, they left nothing undone in order to facilitate the Friar Preacher's mission. God blessed his sermons from the start. Enmities, pride, and rivalries were laid aside. Sinners gave up their evil ways. Those who had long neglected their religious duties began to hear mass and receive the sacraments. Cracow soon became a different city. Bishop Ivo Odrowaz must have taken a keen spiritual pride in his nephew, as well as have been thoroughly convinced that his vocation was divine.

[14] *Les Vies des Saints,* Saint Hyacinth, August 16.

It must be admitted, writes Adrian Baillet, that such marvellous effects were the work of God rather than that of man. It is impossible to write a sketch of Hyacinth's life that would be worth the while without playing the part of the hagiographer, no less than that of the historian. Indeed, however appealing his words and the example of his saintly life, there can be little doubt but that his labors would have been far less fruitful in good, had they not been supported by the gift of miracles. Writers of history mention many of these, which gave great éclat to his apostolate from the start.[15]

However, as the saint himself ever sought to cover them under the cloak of humility, we shall follow his example, and mention only those marvels which are so connected with some trait or fact of his life that they can not be omitted without obscuring the course of his missions. Suffice it here to say that he was not content to tear up the cockle which the enemy had sown in with the Lord's good grain. He ever sought to stabilize his work by the introduction of religious practices in the place of the vices against which he waged incessant war. This is what he accomplished in the city and diocese of Cracow, where even many of the high-born were soon so changed that they became models of docility.

While Hyacinth was engaged in this work of reformation, the bishop, his cathedral chapter, and the magistrates of the city acted in concert to bestow the Church of the Holy Trinity in Cracow on the Order, erect a convent, and furnish it with the necessaries for a religious community. Large as was the house, it was soon filled with ardent subjects. Trained under his care, and

[15] *Acta Sanctorum,* XXXVII, 315; BAILLET, as in note 8.

filled with his spirit, they extended the work of reform with signal success to the furthermost parts of Poland.[16]

Among those whom the apostle of the north received into the Order at Cracow was a noted Roman doctor, James Crescenzi, whom an uncle, Cardinal Gregory Crescenzi, had brought from Italy in the capacity of secretary and counsellor when appointed papal legate to Bohemia and Poland. Hyacinth's sermons so won the admiration of this young ecclesiastic, and fired his zeal, that he decided to become a Friar Preacher. He felt that in no other life could he more surely save his own soul, or do more for the extension of the kingdom of Christ on earth. The cardinal legate, while he naturally disliked to lose the assistance of his kinsman, was too pious a man to interfere with his vocation. As a zealous preacher Father Crescenzi attained no little reputation.[17]

Dominic's promise to Bishop von Guttenstein of Prague had not yet been fulfilled. When, therefore, the convent of Cracow was well on its feet, Hyacinth sent Ceslas, Henry of Moravia, and others to establish themselves in Bohemia.[17a] He himself continued his work through the provinces of Poland, where God sanctioned his efforts with frequent wonders. Everywhere he met with the same success that had crowned his toil in Cracow.

Requests for Friars Preacher came in from various places. For this reason, Hyacinth founded a convent

[16] ALBERTI, as in note 1.

[17] BZOVIUS, XIII, col. 317. In his *Hommes Illustres de l'Ordre de Saint Dominique* (I, 270 ff), Touron gives a sketch of Father Crescenzi. (Ed. note).

[17a] Some authors say Blessed Ceslas went to Prague from Friesach; and that a Father Jerome, not Henry of Moravia, went with him. (Ed. note).

at Sandomir, capital of a palatinate of the same name in Little Poland. He built another at Plock, on the Vistula and in the old Polish Province of Warsaw. At both these houses he gave the habit to many whom his preaching, saintly life, and miracles won to the Order. Thus, like that in Cracow, they became centers from which the entire kingdom was supplied with missionary workers.[18]

It is in the Province of Warsaw that we first see the holy man walking on water dryshod. The account of the miracle is found in the bull of canonization by Clement VIII. While on his way, with three companions, to preach at Vissegrad, he found the Vistula in such a state of flood that the boatmen did not dare to undertake to cross it. In his strong faith, and unwilling to disappoint the people, he offered a prayer to heaven, made the sign of the cross, urged his confrères to follow him, and began to walk on the waves as if they were solid earth. As they were afraid to imitate his example, he returned to the bank. There he took off his cloak, spread it on the water, and said in a most confidential tone: "In the name of Christ our Lord, brothers, do not fear. Come on. This mantle will serve you as a bridge."

Not only did the three missionaries obey; all four passed over the raging stream as though it had been the smoothest road. This marvellous occurrence happened in plain view of many in Vissegrad. One may thus easily imagine the effect his preaching had on the people of the town. It was one of the outstanding

[18] *Acta Sanctorum,* XXXVII, 341, No. 9.

miracles brought up at the time of the saint's canonization.[19]

Hyacinth had drunk in deeply the spirit of Dominic. Like the founder of his Order, he ever dreamed of new spiritual conquests for the Church and more souls to be saved. When, therefore, religion was renewed in Poland, leaving his confrères to continue the good work there, he wended his way towards the remoter and more barbarous north. There he knew were vast numbers either still buried in the darkness of idolatry, or adherents of the eastern schism. No distance, no peril, no hardship, no lack of comfort or climatic condition could dampen the ardor of the zeal which consumed him, so long as there was hope of extending the kingdom of Christ. He was ready joyously to suffer any and everything for God and the spiritual welfare of his fellowman.

From Poland the apostle took a number of Friars Preacher on this journey. Heaven blessed their endeavors with many conversions. Wherever he saw a prospect of permanent good he began a convent, and left some of his confrères to spread the light of the Gospel. Often he was left alone on his peregrinations. Although he was ignorant of the languages spoken by the various peoples in whose midst he came, he preached without an interpreter, and was understood as though he spoke their own tongues. It was like a renewal of the apostolic age. Miracles, so to express it, walked in his footsteps. While they did not always bring conversions, they at least combined with his sweet char-

[19] *Ibid.*, XXXVII, 309, No. 3, and 333, No. 118; *Bullarium Ordinis Praedicatorum*, V, 512 ff.

acter to protect the ambassador of Christ and to make him loved.

Among the convents which the leading citizens of Pomerania, Prussia, and other places along the shores of the Baltic Sea had Hyacinth erect for them were several that became noted centers of spiritual activity. Such, for instance, was that at Kammin, on the Oder. Another was the convent of Przemysl, on the San. Kulm, Elbing, Königsberg, and Dantzic also had their great houses of Friars Preacher, which furnished many missionaries for the Lord's vineyard. Nor must we forget the one situated on the island of Rügen, out in the Baltic Sea, just off the mainland of Prussia. All these, and more, were the fruit of the toil of the apostle of the north.[20] That in Dantzic, as we shall soon see, has a beautiful and interesting bit of history attached to it.

To not a few of our readers, no doubt, it will be a surprise to learn that, when Saint Hyacinth went to Prussia, he found worship of the devil broadcast. Despite edicts against the impious and sacrilegious practice, myriads, who were still sunk in the darkness of idolatry, tenaciously clung to their idols, adored them with incense, and even honored them with abominable sacrifices. Others had tried to enlighten and convert these benighted people, but failed. Our Friar Preacher undertook the task, and succeeded. Here again, in the beginning, miracles were his most effective weapon against the powers of evil. Wonderful cures of the sick first won him the confidence and affection of the barbarians. Then by his sermons and instructions he not

[20] BZOVIUS, XIII, col. 430. It is when we think of the destruction of these and other religious houses, that we realize the venom of the early Lutherans. (Ed. note).

only led them to destroy their temples and burn their idols, but also to embrace the true faith. It was a glorious achievement.

That this good work, so happily begun, might be rendered durable by a thorough instruction of the people, the saint asked the duke of Pomerania for a piece of land on the River Vistula, not far from its mouth. It was almost an island; and in this secluded spot Hyacinth wished to erect a convent, whose members should devote themselves to further enlightenment of those just rescued from idolatry. At first, the duke told him that the place was not suited to his purpose, for it was practically abandoned, and inaccessible. The fathers, said the prince, would be able to effect greater good, were they located more within reach of those who needed their assistance so sadly.

But Hyacinth not merely held his ground, and won his point; he predicted that on this deserted spot would rise one of the most important cities in the north. This actually happened; for, about 1295, Przemyslaw, king of Poland, started there the present Dantzic, so well known for its commerce and manufactures.[21] It is worthy of notice that, when, in the sixteenth century, the Lutherans gained possession of Dantzic, while they either destroyed all the other Catholic churches in the city, or converted them to their own or profane uses, they respected the one established by our saint. In 1739, when Father Touron published his book, the Dominicans still served the sacred edifice, but as a parochial church. They remained there until the expulsion of the religious orders from the German Empire.

[21] *Dictionaire Historique,* under the word Dantzich.

The success of Hyacinth and his disciples, their zeal, their holy lives, and the religious observance they established in their houses of prayer were a source of the keenest delight and interest to Gregory IX. To this fact, besides the testimony of historians, we have that of the Pontiff himself in the many bulls he sent to the Friars Preacher. In a brief (of 1231), addressed to the princes of Pomerania and other places in the north, he tells of the joy given him by the conversion of so many by the labors of these missionaries, and exhorts the leaders of society in those parts to be ever docile to the teachings of the fathers, that all may be permanently brought under the sweet yoke of Christ.[22]

Had Saint Hyacinth ceased from toil after his accomplishments in Pomerania and Prussia, he would still be one of the greatest missionaries the world has ever seen. But his thirst for the glory of God and the salvation of souls seemed insatiable. No sooner had he firmly established the missions of which we have just spoken, than he buried himself deeper in the northern forests. Denmark, Sweden, Gothland, Norway, and most likely Finland now became the scenes of his activity. Our Lord continued to follow him with the gift of miracles, which he did not hesitate to use in confirmation of his strong sermons against sin, idolatry, and superstition, as well as in favor of the Church of Christ.[23]

Success again crowned his efforts. But the holy man seems to have moved with greater rapidity here

[22] *Bullarium Ordinis Praedicatorum,* I, 34; RAYNALDO, Oderic, *Annales Ecclesiastici, Anno 1231,* No. 42. Father Mortier (see note six), *op. cit.,* I, 216, also speaks of the interest which Gregory IX took in Hyacinth's work. (Ed. note).

[23] BZOVIUS, XIII, col. 419.

than in his former spheres of labor. Perhaps it was because he felt age creeping upon him, while the world was large, and he still looked for other fields of spiritual conquest. However, for he always had an eye to the future, Hyacinth took good care to build convents in those outskirts of civilization, and to people them with fervent religious who could carry on the good work, when he should have passed to other parts.

Here we must pause in the historical part of our story, and consider a striking trait of Hyacinth's character, which should not be overlooked, but to which we have hitherto scarcely called attention. It is his spirit of humility, prayer, penance, and mortification. The more God blessed his efforts, the more he prayed and sought to sink himself in self-annihilation. Like Saint Paul, he wished the glory of all that he did to be given to heaven. Like Paul also, he chastised his body, and brought it into subjection, lest, while he preached to others, he himself should become a castaway.

It should not be gorgotten that these travels, through which we have traced the apostle, were all made on foot. He nearly always slept on the bare earth, or a hard board. Frequently, even in the frozen regions of the furthest north, he was overtaken by night during his journeys, and compelled to use the snow for a bed. One marvels how he stood it. Withal, he slackened not in the observance of his rule, or in his practice of penance and mortification.

From the extreme northwest of Continental Europe the man of God retraced his steps eastward, and passed into Little Russia. There, too, he made many conversions, the most noteworthy and helpful of which was that of Daniel, king of Ruthenia and an ardent ad-

herent of the schismatical Greek Church.[24] There can be no doubt but that the bringing of this sovereign into the true Catholic faith aided immensely in the work of converting his subjects, even if he did suffer politics to lead him back into his former way of error. Yet, it would seem, only an apostle like Hyacinth could have succeeded so happily with the Ruthenians; for obstinate schism, frightful moral corruption, and extreme ignorance prevailed among them. However, his patience and zeal triumphed over these obstacles. The night he gave largely to prayer; the day he spent in preaching, catechetical instruction, and the confessional.

Rome had given the apostolic man every faculty for his missions, which he did not hesitate to use for the good of souls. He never lost any time. Thus, as God always came to his assistance with miracles, he could accomplish in the course of a few months what would take years for others to do. His stay in the country of King Daniel was not long. Yet he built a convent in Lemberg (or Leopold), on the Peltew, and another in Halicz, on the Dniester. Both of these houses not only became the parent of others; they also sent forth numerous missionaries to preach the faith far and wide. Many of them crowned their lives with glorious martyrdom. Some also were made the first bishops in dioceses afterwards established by the Holy See in places which the subject of our narrative won for the true fold.[25]

Our readers might fancy that surely the Friar

[24] *Ibid.*, col. 317. But Bzovius thinks that Father James Crescenzi brought King Daniel into the Church. Be that as it may, the Italian Friar Preacher was one of the most zealous, eloquent, and efficient missionaries under Hyacinth's direction. He was a very superior man in every way. (Ed. note).

[25] *Ibid.*, col. 415.

Preacher's zeal had reached its surfeit by this time. If we may use the expression, it was just getting a good start. From Little or Red Russia he passed eastward to the shores of the Black Sea or Euxine Sea. Thence he made his way southward into the numerous islands of the Grecian Archipelago in the Aegean Sea, that lies between Greece and Asia Minor. Later he proceeded north again, and entered ancient Muscovy, which was called by the names of both Great and Black Russia.

What fruits Hyacinth reaped from these missionary exploits it would be hard to say, for we have no authorities from whom to draw on this part of his life. Father Touron himself does not tell us. But we can rest assured that the saint did all in his power to bring souls to God and His Church. One may readily imagine, yet not easily portray, the hardships he encountered on these journeys, as well as the difficulties he must have experienced in his efforts against the superstitions, errors, and evil ways in which these barbarous peoples had been sunk for some centuries.

Most likely our missionary left the Grecian Archipelago for Great or Black Russia on instructions from Rome, where the keenest anxiety prevailed to bring the Christians of that part of the north into communion with the Holy See. Be that as it may, he found there a medley of pagans, Mohammedans, and schismatic Greeks. Although they had a bishop, the Catholics were few in number, and without influence. They neither possessed a place of public worship, nor dared to make open profession of their faith. The situation fired Hyacinth's zeal. Even though it had been hard even to civilize these northern hordes, he felt that it

would not be impossible to convert them, if he could only bring their sovereign, Vladimir, into the Church.[26]

Redoubling his prayers and penances, therefore, the Friar Preacher sought to obtain an interview with the prince, either between themselves, or in the presence of the court, on affairs of the soul. It was a useless attempt. Education, schism, politics, and the influence of Vladimir's counsellors combined to thwart every request for such a meeting. In none of his missions had the ambassador of Christ met with so strong an opposition. Another would have followed the advice of our Lord, shaken the dust of Russia off his feet, and gone to seek some more promising field of labor.[27] Hyacinth did not lose courage. Probably in obedience to the Holy See, he resolved to undertake what seemed an impossibility; that is, to obtain permission to preach to the Catholics publicly.

It was as much in acknowledgment of the saint's eminent virtues, which none could but see, as in consequence of his incessant solicitations, that the prince eventually granted him even this favor. Hyacinth now began not only to preach, but also, as was his wont in such cases, to confirm his teaching by miracles. The report of these soon brought crowds of pagans, Mohammedans, and schismatic Greeks to his sermons. It goes without saying that the few Russian Catholics and their bishop were more than delighted. Although the others doubtless went to hear him more out of curiosity than out of any desire to learn the truth, the grace of God began at last to enkindle the light of faith in many souls. Any number of pagans became Christians,

[26] *Ibid.*

[27] Matthew, X, 14; Mark, VI, 11; Luke, IX, 5.

while not a few others gave up their schism in order to be received into the bosom of the Catholic Church.

As soon as such conversions, which included persons from every walk in life, justified it, our Friar Preacher began to stabilize his work, and to make preparations for its continuance, by the erection of a convent in Kiev (or Kieff), at that time the capital of both Russias. Then, with the assistance of confrères sent to him from elsewhere, he received subjects from among his converts and prepared them to perpetuate his apostolate.

Meanwhile, the saint continued his mission of spreading the light of the faith. One day, as he passed along the banks of the Borysthenes, now called the Dnieper, he beheld a crowd of people, bareheaded and on their knees before an oak tree, on an island in the river. He knew at once that they were pagans engaged in their idolatrous prayers and sacrifices. Under an impulse of charity, as there was no boat at hand, he confidently crossed over the arm of the stream which separated him from them, treading on the water as though it were solid earth.[28] So extraordinary a spectacle not only caused these benighted people to receive the messenger of Christ with joy, but also prepared them to listen to his instructions. Indeed, before he left them, they made a pyre of their idols, felled the oak which they had considered sacred, because the throne of their false deity, and embraced Christianity.

The many conversions effected by our Friar Preacher and his confrères caused Prince Vladimir no little uneasiness. He was a headstrong member of the Russian or Greek schismatical Church, over which his position

[28] BZOVIUS, XIII, as in note 25. He performed the miracle of walking on water several times in the course of his life. (Ed. note).

as leader of his dukedom gave him practically unlimited authority. The numbers embracing the Catholic faith made him fear a decrease of power in matters both spiritual and temporal. This was an erroneous notion, of course. Yet it led him to revoke the permission he had given to preach, and to begin a bitter persecution of the Church in order to undo the good work which the saint had accomplished. In this he was ardently abetted by politicians and schismatical clerics who had closed their eyes to the light.

But Hyacinth and his co-laborers were not to be frightened by hardships. They were ready to seal their faith with their blood, and continued to preach the truths which had been confirmed by many miracles. Like the apostles, with Peter at their head, they declared: "We ought to obey God, rather than man."[29] Divine punishment was not slow in coming upon the leaders in this persecution. The early historians are one in the opinion that the unspeakable calamity which soon befell Kiev was a chastisement of it. Unawares a large army of Tartars, who spread terror through Europe in the thirteenth century, laid siege to the city. It was defended with heroism. Still, in the end, it was taken by assault, pillaged, and reduced to ashes.

The missionaries were saved by a miracle. While the barbarians were engaged in the sack of Kiev and the butchery of its inhabitants, after the city had been captured, Saint Hyacinth, carrying a ciborium in one hand, and in the other a heavy alabaster statue of the Blessed Virgin which had appealed to him for protection, conducted his community in safety to the banks

[29] Acts, V. 29.

of the Dnieper. There he told them to follow him. He led the way, and they all walked dryshod across the waters of the deep river, which then protected them from the fury of the Tartars. All the Polish historians are one in recording this marvellous fact, although some of the later writers confuse it with the similar crossing of the Vistula mentioned earlier in our sketch.[30]

A circumstance, which is recorded in connection with this miracle, renders it all the more remarkable. It is said that the footprints of the saint remained on the water, even after he had crossed the river; and that, when the stream was calm, they could be seen for centuries afterwards. Be it as it may, it is certain that, when the cause of the man of God was up for canonization, four hundred and eight witnesses were rigidly examined on this very matter, and they all attested on oath that they had seen these footprints with their own eyes; which, they said, the natives of the country call "the way of Saint Hyacinth." The comment of the learned Jesuit editors of the *Acts of the Saints* (*Acta Sanctorum*) on this point is well worthy of reproduction. They tell us:

> Possibly the remaining of the footprints [of Saint Hyacinth] on the waters of the Dnieper, which are also said to be still seen on the water of another river, will appear incredible to some. But, as says our Father Peter Ribadeneyra (*Flores Sanctorum,* Part II—*Vita Sancti Hyacinthi*—, page 418), nothing is impossible to God. Although this miracle appears most singular and stupendous, it is not beyond His power. Since, therefore, we know that the arm of the Lord is not shortened, and numerous witnesses have given sworn testi-

[30] *Acta Sanctorum,* XXXVII, 317, No. 43; MATHIAS of Miechow, *Historia Poloniae* (?), Book 3, Chap. XIII; STANISLAUS, Father, O. P., of Cracow, *Vita Sancti Hyacinthi,* as in note 1.

mony that they have seen these footprints, we advisedly admit this marvel, however extraordinary it is.[31]

The Friars Preacher at Cracow claim that they have the statue of our Blessed Lady which Hyacinth carried away from Kiev. Some historians, however, say that he left it at the convent in Halicz, which was built in 1234, and that it was taken to Lemberg in 1414, when the archiepiscopal see was transferred thither from the former city. Be this as it may, the saint, for he was provincial in all those northern parts, placed at Halicz the youngest of the religious whom he brought from Kiev. The others he sent to preach in different places. Then he continued his way to Poland, delivering sermons in the various towns along his route.[31a]

It was in 1241 when he reached Cracow on this return journey. He was then in the fifty-sixth year of his age. For nearly two years he now remained at the Convent of the Holy Trinity, possibly in part to rest his body after so many arduous labors, and in part to refresh his soul in the greater quiet of the cloister. He was rejoiced to find that the number of missionaries, largely through the ardor of Father James Crescenzi, had much increased since he left the place, and that the spirit of regularity which he had established there continued to flourish. He was edified, as well as gave edi-

[31] *Acta Sanctorum,* XXXVII, 316, No. 38; BZOVIUS, as above; SEVERINUS, Father, O. P., of Cracow, as in note 2.

[31a] As will be seen, some seem disposed to deny that Hyacinth was ever provincial. However, there seems to be little or no reason for doubting the fact; for it is the common opinion, and his acts show provincial power. In fact, although it is nowhere stated, one feels like believing that the Province of Poland must have been established in 1221, with Hyacinth at its head; and that the general chapter of 1228 merely divided it into the provinces of Poland and Denmark, instead of erecting the two. Just when Hyacinth ceased to be provincial we do not know. (Ed. note).

fication. All regarded him as a model after whom to pattern their lives. Even during this retirement, for his zeal and charity ever urged him on to help others, he preached to the faithful, and consoled the afflicted, whether spiritually or physically.

It was apparently at this time that a distinguished lady, named Clementina, who lived at Kosczieliecz, some miles distant from Cracow, invited the Friar Preacher to preach to her vassals on Saint Margaret's day. When he arrived at the village, on the eve of the feast, he found all the crops destroyed by a storm of wind and hail. Nothing had been spared. To make matters worse, those who were prepared for an abundant harvest would now be unable to seed their fields for the ensuing year. Great want confronted everyone. The kindly lady who had invited him mingled her tears of sorrow with those of her dependents.

A less sad spectacle would have sufficed to move Hyacinth to besiege heaven for the performance of a miracle to relieve suffering. But here he saw an opportunity of reaching the hearts of sinners by the unexpected. He persuaded the poor people to spend the night in prayer, and to have confidence in the fatherly goodness of God. His own supplications blended with theirs. To the surprise and happiness of all, when the sun rose the next morning, every sign of disaster had disappeared. The grain was in as good condition as before the storm. Quite naturally, the holy man's sermon bore rich fruit among these poor people.[32]

Two other miracles, which, it would seem, belong to

[32] *Acta Sanctorum*, XXXVII, 317, No. 44; SEVERINUS, Father, O. P., of Cracow, *op. cit.*, Book 1, chap. 14. Father Touron seems to place this miracle later in Hyacinth's life than some writers. (Ed. note).

this period of his career, we may mention as illustrating the general course of our saint's life. As he entered the cathedral of Cracow to preach, a distressed mother placed before him two blind children who had been born without even eyes. The man of God made the sign of the cross over them, and at once both became normal.[33]

In the same city there lived a distinguished man and his wife, who, like Elcana and Anna (I Kings, Chapter I), had no children. This circumstance rendered their married life unhappy, for they had no natural heir to whom they could leave their fortune. In her sorrow, the wife, Madam Felicia Gruszouska, went to Hyacinth to beg his prayers that God might bless her with a son. Having made his usual sign of the cross over her, he told the lady to be of good cheer, for heaven would give her a male heir who would be the progenitor of many bishops and princes. History proved the truth of his prophecy.[34]

The houses which the saint himself founded, or caused to be built by others, in Poland and the northern countries (especially in the two Russias) were divided into two historical provinces, of which he is justly considered the father. A Polish historian, who wrote his life from reliable sources, is quite positive in his declaration that the subject of our narrative long governed all these convents in the capacity of provincial; and this statement is substantiated by an ancient document in the priory of Lemberg.[35]

[33] *Acta Sanctorum*, XXXVII, Nos. 47-48.

[34] *Ibid., No. 46.* Touron seems to place this miracle and the one mentioned in the preceding paragraph a few years earlier than some other writers. (Ed. note).

[35] SEVERINUS, Father, *op. cit.*, Book 1, Chap. V.

Some writers of the seventeenth century, it is true, do not accept this conclusion. But the argument on which they base their stand tends rather to refute their opinion. They tell us that his missionary journeys and engagements would not have permitted him to attend to the duties of a provincial. On the contrary, however, it was precisely the rapidity with which he passed from place to place that enabled him to visit so many monasteries scattered in such widely separated localities. Almost any other man would have been appalled by the very thought of the endless travel the position necessitated.

As a matter of fact, after somewhat less than two years spent in Cracow and its vicinity, the tireless Friar Preacher started on another tour of the north and extreme northwest, where he had either established, revived, or strengthened the faith. Sweden, Denmark, and the other countries, through which we have traced him, were not forgotten. Everywhere his memory was still treasured. His presence aided his own confrères, no less than the faithful. Through his preaching new members were added to the convents, and the fold of Christ was increased. Possibly some other religious houses rose along his path.

Hyacinth was a character to whom Saint Dominic would hardly have failed to reveal his wish to consecrate himself to missionary work among a people then known as Cumans. They were a wandering race, who seem to have made their principal habitat in a stretch of country extending from northeastern Hungary and Roumania into adjacent parts of Russia. A desire to bring this people into the fold of Christ was inherited by more than one of the early disciples of the founder of the

Friars Preacher. Father Paul of Hungary (chosen by Dominic himself for this apostolate) and his companions had already sown the seed of faith there. Thither Hyacinth also turned his mind on his return from the missionary tour described in the preceding paragraph. Possibly he resigned his provincialship for that purpose.[36]

With his usual zeal he began to toil hand in hand with his confrères. But, as he saw there was no special need of his labor in those parts, because of the number engaged in the mission, he soon cast about for some more distant center of action. The Tartars had driven him from Kiev, and largely destroyed the fruits of his labor in that part of Russia, where everything yielded to their arms. Why not, therefore, thought the saint, carry the sword of the cross into their own country? With the permission of his superiors, he now made his way to the very strongholds of this barbarous and warlike people. We are told that, through his miracles and holy life, he converted several thousand of them to the Christian faith.

Father Michael Pio tells us that a prince of Tartary was among Hyacinth's converts, and that this leader, together with a number of his followers, attended the first council of Lyons (1245), and was baptized there.[37] No proof of this statement can be found in the history of the council. On the contrary, we know that it considered measures for repressing the ceaseless and bloody incursions of these barbarians into Europe—particularly Poland, Russia, and Hungary. It is true that, in 1248, ambassadors of the great Tartar sovereign visited

[36] BZOVIUS, XIII, col. 415, 419.
[37] PIO, col. 41.

the French king, Saint Louis, in the Island of Cyprus. They said that their khan had become a Christian, and had sent them to offer assistance against the Saracens, who were no less enemies of the Tartars than of the Christians. The letter of the Tartar sovereign was given to Father Andrew de Longjumeau, O. P., to read; for he had been a papal envoy to Tartary, was acquainted with one of the ambassadors, and knew their language.[38]

This fact, recorded both in ecclesiastical history and in the *Life of Saint Louis,* shows that Christianity was preached to these fearless barbarians, before whom the world trembled, prior to 1248. It is also proof that Hyacinth was neither the first nor the only Friar Preacher who labored for their salvation. Writers generally suppose that he was alone on this mission. Yet rarely did the sons of Saint Dominic take long journeys without companions. In any case, however, it seems certain that he remained longer among these intractable people than any of his confrères. Doubtless, too, for he was a man whose tireless zeal God ever supported with miracles, he made more conversions among them than any other.

Our Friar Preacher traversed a large portion of the immense stretches of Tartar territory. Then he made his way to the old Kingdom of Thibet, and continued his course northeast to Cathay, or the uppermost part of China. Everywhere the apostolic man preached redemption and salvation through Christ crucified. Everywhere he strove with all his might to revive the spark of faith which missionaries had enkindled there in

[38] DUCHESNE, Andrew, *Histoire des Papes jusqu'à Paul V,* p. 348; FLEURY, *op. cit.,* XVII, 432.

the early centuries, but which war, persecution, paganism, and time had combined to extinguish. Ambassadors of Christ, who traversed these regions in after times, found traces of Catholicity still in existence.

Our readers, we can but fancy, have marvelled at the prodigious labors and travelling of Saint Hyacinth, although we have given only a meager account of them. They extended over a period of nearly forty years, and carried him through a large part of Europe and Asia. Doubtless, if they were recorded in detail, and in proper sequence, they would be found infinitely more stupendous than we have painted them. He alone could have told them as they should be recounted. Yet it possibly never entered his mind to leave posterity any information on his life. The one thing that engaged his thoughts was, after saving his own soul, to help those of others, to make God known, and to extend the kingdom of Christ. The same idea filled the minds of the confrères who were often his companions in labor. In this way, it was only through the scanty records discovered in cities and the early convents that historians have been able to tell us the little we do know about him. Still perhaps never was there a life which should be more completely written than that of Saint Hyacinth Odrowaz.

From the east the missionary made his way back to Poland, travelling and preaching as he had done on the outward journey. Soon we find him again in Red Russia, where his efforts seem to have borne as much fruit as they had done in his younger days. Among the conversions he now made was that of Prince Coloman (or Koloman) and his wife, Princess Salomea. Not merely did the saint bring them out of schism into the Church;

through his guidance they were led to the practice of heroic virtue.[39]

At this period of his life, he gave practically all his attention to Volhynia, Podolia, and Lithuania. The people flocked in enormous numbers to hear the sermons of the Friar Preacher. Convents arose under his influence. That at Vilna, then the capital of the Duchy of Lithuania, became the chief house of a large Dominican province, whose members labored most earnestly for the spread or preservation of the faith in the northern parts which he had evangelized. The repute of Hyacinth's sanctity, zeal, goodness of heart, self-sacrifice in behalf of religion, and what he had done for the Church, combined with the consequent love and veneration in which he was held not only to spur these religious on in their labors, but also to render the people more responsive to their efforts.

It is no wonder that the Catholics among the Slavonic races look upon Saint Hyacinth as the apostle of their various countries. In Poland especially he is as deeply loved as Saint Patrick in Ireland. No doubt this veneration has contributed not a little towards maintaining the inhabitants of that country true to the faith. The influence of his labors in Russia may be seen from the mere fact that, from 1320 to 1439, all the bishops of Kiev were taken from the Order of Preachers. There were six of them in succession.[40]

In the three provinces mentioned in the last paragraph, but one, our Friar Preacher travelled four thou-

[39] BZOVIUS, XIII, col. 419.

[40] See Gams' *Series Episcoporum*, p. 348. Evidently because of lack of documents the learned Benedictine mentions no bishop at Kiev before 1320, although it must have been a diocese at an earlier date. No doubt some of its earlier ordinaries were Friars Preacher. (Ed. note).

sand leagues (that is, some twelve thousand miles) afoot. Then he returned to Cracow. This was in 1257. He was then in the seventy-second year of his age, and broken down by ceaseless toil. So he wished to end his days where he had begun his glorious career. The arrival of the holy man was an occasion of universal joy. Both the convent and the city received him with open arms. All classes, because of his sanctity and what he had done for religion in the diocese, called him their guardian angel. King Boleslaw V and his wife, Queen Cunegunda, held him in the highest esteem. Through his spiritual direction of their souls, they led such model Christian lives that his majesty has come down in history under the name of "Boleslaw the Chaste."[41]

Everyone had absolute confidence in the saint's goodness of heart and power of miracles. An example of this is shown in Princess Przybislauska, a pious lady, who sent her only son to ask him to preach at Zernitz, not far from Cracow. Hyacinth consented, and said that he would start for the place in a short while. When on his way home, the young man accidentally fell into the River Raba, and was drowned. On reaching the stream, our Friar Preacher found the princess almost in despair over the loss of her child, who had been taken from the water. Moved to compassion, the saint said a prayer. Then, taking the youth by the hand, he commanded him to rise, and gave him to his mother.[42] This was perhaps the holy man's last miracle.

The great missioner knew perfectly well that not only were his days of labor over, but also that he was

[41] BZOVIUS, XIII, col. 307, 486.

[42] *Acta Sanctorum*, XXXVII, 318, No. 49; SEVERINUS, Father, *op. cit.*, Book, 1, Chap. XIV.

near the end of life's journey. Like Saint Paul, he welcomed the dissolution of his body; for then his soul would be united to God, whom he had served so long, so faithfully, and with so much good to others. His communion with our Lord and our Blessed Lady were more intimate and tender than ever. Historians tell us of his great devotion to the Mother of God, and assure us that he received many of his greatest blessings through her.[43] Now he placed himself under her protection in an especial manner. His last illness was not long. On August 14, 1257, he called the community of the Holy Trinity, Cracow, to his bedside. Then he addressed them somewhat after this fashion.

"My dear brothers, the time has come at last, when I must leave you. God calls me, and I must go to Him. Do not be sad, for I only go to join Christ our Lord. I have always loved you on earth. I will not cease to love you in heaven. Continue to strive to prepare a place for yourselves there; for you know our Saviour never refuses such a blessing to those who are faithful to grace, and persevere in His service until the end. That which our holy father, Saint Dominic, bequeathed to me I leave to you.

"Love one another. Be exact in the observance of the rules of the Order. Everything in it is important; for the smallest matters are so many aids to perfection. Love and practise poverty, charity, and obedience. Remember that your vocation requires that you ever labor for the glory of God and the salvation of souls. Be always eager to preach, and zealous in the propagation of the Order unto the end that more souls may be brought to love and serve God."

[43] *Acta Sanctorum*, XXXVII, 315, No. 31.

Weak as he was, Saint Hyacinth attended the matins, and perhaps prime and tierce, of the divine office in choir on the morning of August 15. Then, because unable himself to offer up the holy sacrifice, he attended the community mass, after which he received communion at the foot of the altar. It was also the viaticum for him. Indeed, the prior, thinking that he was in the agony of death, gave him extreme unction in the same place. The holy man was anxious to die there. But his confrères persuaded him to let them carry him to his cell, where he died a few hours later in transports of love, while saying the psalm: "In thee, O Lord, have I hoped. Let me never be confounded. Deliver me in thy justice." He retained perfect consciousness until the end.[44]

The Blessed John Prandota, then bishop of Cracow, went to the church of the Friars Preacher just as soon as he heard of the death, in order to pay his last respects to one whom he regarded as a saint and treasured as a friend. Indeed, not only the city but even the entire diocese of Cracow was cast down by sorrow, which was equally felt by rich and poor, high-born, freeman, and serf.[45]

Miracles began at once to be wrought at the saint's grave. From Poland they gradually extended throughout the Christian world, as the faithful had recourse to him in prayer. During life he had been called a wonder-worker. After death the many marvels effected through his intercession gave him a still more just title to this name. We can not undertake to write of all those given by historians, or proved in the course of his

[44] *Ibid.*, 319, No. 52.
[45] *Ibid.*, 320, No. 57.

canonization. The merest outline of them would require as much or more space than is given to this sketch. Page after page in large folio is taken up with them in the *Acts of the Saints*.[46] Suffice it to reproduce the epilogue of the learned editors of the *Acts* to their treatise on the great Friar Preacher, where they say:

We have given the foregoing facts, dear candid reader, for the contemplation of the devout and for the glory of the holy man of God, Saint Hyacinth. His every act was consecrated to the propagation or maintenance of divine truth, or to enkindling devotion in the hearts of the faithful. These facts are drawn from original and authentic sources used in the process of the saint's canonization. We have been very brief in the presentation of the miracles effected by him, lest a complete list of them, because it would be exceedingly long, should prove tiresome to many. Yet we have sought to include enough of them to give a good idea of this extraordinary man, and to show how God was ever with him. In fine, though in as short a space as possible, we have endeavored to do him a justice which can but redound to the glory of the Almighty.

In the cause of brevity, for instance, we omitted visions and apparitions of Saint Hyacinth at various times to different sick persons. We counted thirty-six of these from the original documents used for his canonization. Similarly, and for the same purpose, we passed over thirty witnesses to his sanctity and holy life in general. We felt justified in this course, for the reason that fathers of his Order and other men, who are absolutely trustworthy, and are described in the process of his canonization, mention almost innumerable prodigies performed by the blessed servant of God for the spiritual welfare of the faith. These marvels are in addition to those given in writing and universally sworn to by the witnesses called for his canonization, as recorded in our pages. In other words, we largely confined ourselves to miracles juridically attested. Yet we trust that we have left out noth-

[46] *Ibid.*, 344 ff.

ing that might add materially to a knowledge of the saint's life, character, and virtue.[47]

One may consider the practical, lively faith of the Poles, whether in the home land or in others, as a perpetual miracle of Saint Hyacinth. In no small measure they owe it to him. To that keen faith we must attribute the magnificent institutions of learning, charity, benevolence, and the like, as well as the churches, monasteries, and similar edifices, in which Poland abounds, and in which it has found expression. All these are filled with the spirit which the people largely derived from him. They simply thrill with love and gratitude for him. This true spirit of Catholicity, we must remember, has been preserved undiminished for centuries through wars of every kind, division, hardships, persecution, and every sort of oppression—the like of which the world has seen few parallels. We have here, it would seem, the greatest miracle of the zealous apostle's life. At least, it has contributed more to the glory of God, the good of the Church, and the salvation of souls than any miracle he performed.

Throughout the northern countries our saint found paganism, or idolatry, or atheism, or moral corruption, or schism, or superstition. In some places there was a mingling of all these evils. He soon learned from experience that they were often largely a result of ignorance, for his converts were ever ashamed of their former error. Accordingly, the holy man left nothing undone that the people might be enlightened. This was one of the reasons why he was so careful to establish houses of his Order wherever he could. Like Saint Dominic, through a special gift from heaven, he soon prepared

[47] *Ibid.*, 379.

those whom he clothed with the religious habit to carry on the work of instruction. His was a pre-eminently constructive genius.

How well he laid his foundations, and how thoroughly he trained those whom he received into the Order, may be seen from what we have now to relate. Not a few of them died a martyr's death. Several became bishops in those northern lands. Indeed, for two hundred years after he had ended his earthly career, subjects of the convents he founded continued to be chosen for the miter. Among his immediate disciples thus honored we may mention one Father Vitus, whom Mindowe, duke of Lithuania, had appointed bishop of his duchy. After the murder of Mindowe, the prince's eldest son, Vaisvilkas, began a persecution of the Catholic religion, and compelled the holy prelate to leave the country. He retired to the Convent of the Holy Trinity, Cracow, where he died before Saint Hyacinth. Bzovius (or Bzowski) claims that miracles were wrought at Vitus' tomb.[48]

Enormous numbers of apostolic Friars Preacher, in fact, went forth from Saint Hyacinth's convents or schools, both before and after his death, to spread the light of the Gospel, or to die for the faith, far and wide. As has been noticed, bulls of Gregory IX and Innocent IV give eloquent testimony to the ardent zeal and extensive labors of those who toiled in Hyacinth's own time.[49]

His confrères in the north, in concert with the Polish sovereigns and grandees, began to urge the saint's canonization shortly after his death. Still, owing to dis-

[48] BZOVIUS, XIII, col. 629.

[49] *Bullarium Ordinis Praedicatorum*, I, 237, and *passim*.

tance, slow and difficult communications, wars, the death of various Popes, and other tantalizing causes of delay, the case dragged along for more than two hundred years. Finally Lutheranism, with its condemnation of the cult and invocation of saints, and the danger with which it threatened Poland, aroused the zeal of Sigismund I and his successors on the throne. By them, rather than by some of the Polish hierarchy, was Hyacinth's cause then ardently advocated. The people at large were most anxious to see him elevated to the honors of the altar.

Clement VII beatified the great missionary, and granted his office and mass to the Friars Preacher and all the dioceses of Poland. This was in 1527. The Holy Father could hardly have given the northern Catholics greater joy. In 1543, the Most Rev. Peter Gamrat, archbishop of Gnesen, having had a chapel erected in the Dominican Church of the Holy Trinity, Cracow, for the purpose, the first translation of Hyacinth's relics took place. It was an occasion of gala, not for the city and diocese only, but for the entire country as well. In 1583 there was a second solemn translation of his relics, under the supervision of the Right Rev. Peter Miszkowski, bishop of Cracow. At this time, they were exposed on the altar of Archbishop Gamrat's chapel for the veneration of the enormous crowds who flocked to the sacred edifice for the event.

The cup of spiritual joy for all the Catholics in northern Continental Europe, not less than that for those of the Polish tongue, was finally filled by the formal canonization of the saint. This took place on April 17, 1594, under Clement VIII. It was not without reason that the papal bull for the occasion declared that the

miracles performed by Hyacinth were "almost countless." It is quite possible that the multiplicity of these wonders, together with the extraordinary character of many of them, was in part the cause of the long delay in according Hyacinth so signal an honor; for Rome, in her usual prudence, wished to have them thoroughly examined before she placed on them the seal of her sanction.

However that may be, the action of Clement VIII met with universal favor. Prayers of gratitude rose to heaven everywhere. Poland and the Order of Preachers, as was but natural, outdid the rest of the world in their solemn celebration of the event. Other marvels now added to the renown of the new saint. In consequence of all this, February 1, 1625, Urban VIII extended his feast to practically the entire Church, with the rank of a duplex, and set August 16 as the day for its observance; but it has lately been transferred to the seventeenth of the same month. As a crowning glory of the Friar Preacher, Hyacinth was finally declared a patron saint of the Polish Church and people.

BLESSED CESLAS ODROWAZ[1]

Father Abraham Bzowski, O. P., who generally goes under the Latin name of Bzovius, a native of Poland and an erudite historian, assures us that Blessed Ceslas

[1] *Acta Sanctorum*, XXXI (vol. IV for August), 182 ff; ALBERTI, fol. 175; BZOVIUS, *Annales Ecclesiastici*, XIII, col. 307 ff, and 497, and *Vita Beati Ceslai;* FLAVIGNY, Comtesse de, *Saint Hyacinthe et Ses Compagnons;* MALVENDA, 216, 410, 434, 647, and *passim;* MAMACHI, 580; MARCHESE, 95 ff; PIO, col. 43-44.

was a brother of Saint Hyacinth, a sketch of whose life immediately precedes this.[2] Although the bull of Hyacinth's canonization merely calls Blessed Ceslas his kinsman (*consanguineus*), many reliable writers make the same statement as Father Bzowski. Anyway, the word *"consanguineus"* in the papal bull may be a slip of the pen; or it may be intended simply to note a blood relationship, without specifying its degree. The more general opinion, indeed, seems to be that Ceslas was a brother of Hyacinth, and that he was the second child of Eustachius Odrowaz. If this opinion is true, as it likely is, 1186, or 1187, may be accepted as the date of his birth.[3]

Accordingly, for the sake of brevity, and for the avoidance of unnecessary repetition, the reader is referred to the beginning of the sketch of Saint Hyacinth. He and Blessed Ceslas certainly belonged to the same family. Thus to speak of the latter's social standing, genealogy, and the like were but largely to resay what has already been said of the former.

All who have written with any degree of care of Poland and Bohemia speak of Blessed Ceslas' virtues, zeal, work, and miracles in terms of the highest praise. However, it would be difficult, if not impossible, to give an exact, or anything like a full, account of the course of his life, labors, and missions in the northern lands, although they have made his name famous the world

[2] *Silesiae Tutelaris, seu Vita Beati Ceslai Odrovantii, Sti. Hyacinthi Germani Fratris, Ordinis Praedicatorum.* QUETIF-ECHARD, I, 491, gives the title of the work; and it is published in the *Acta*, as above, 189 ff. Father Touron follows this life all through his sketch of Blessed Ceslas. (Ed. note).

[3] Father Touron, in his sketch of Saint Hyacinth, is quite positive in giving 1185 as the date of his birth. Some others place in 1183. The date of Blessed Ceslas' birth naturally depends on that of Hyacinth. (Ed. note).

over. The sources of information are too few, meager, and incomplete. One of the main reasons for the lack of documentary literature about the holy man must be laid to narrow religious malice. We know, for instance, that an ancient manuscript, recording the career of our blessed in more or less detail, was kept in the Dominican convent at Breslau for three hundred years and more. Unfortunately, when the followers of Luther gained the upper hand in Silesia, this precious historical treasure, like many others of a Catholic character, was consigned to the flames.[4]

The innovators seemed to take a fiendish pleasure in the destruction of whatever was opposed to their tenets. Not infrequently they manifested a particularly strong desire to abolish all memory of Blessed Ceslas. No doubt the cause of this was that, as in life he had so effectively combatted sin and error by his zeal, holiness, and preaching, so after death the frequent miracles performed at his tomb opposed a powerful barrier to their novelties. Largely owing to this deplorable vandalism, we have practically no first-hand written sources from which to draw for a sketch of the great Friar Preacher.

Fortunately Polish historians of the sixteenth and the early seventeenth century, especially Father Bzowski (or Bzovius), salvaged what earlier writers had said, here and there, about the holy man and his work. They also ransacked Breslau, which resulted in the discovery of some fragmentary manuscripts that had escaped the eye of the enemy. Two other fountains from which these litterateurs drew the little concrete knowledge they were able to give us of Ceslas Odrowaz were in-

[4] BZOVIUS (Bzowski), *Vita Beati Ceslai*, in *Acta Sanctorum*, XXXI, 198, No. 55.

scriptions in the Dominican Church of Saint Adalbert, Breslau, and the tableaus on his tomb there, which represent the main events of his life. We can but thank heaven that these artistic documents were not demolished in the work of destruction, incomplete and unsatisfactory though they are as historical records. Father Bzowski, or Bzovius, wrote a short outline of our blessed's life with the matter which he thus collected.[5]

Hyacinth and Ceslas, because true men of God, were even more intimately united by charity and love of things divine than by the bond of blood. They received their education at the same intellectual centers. From the start, both prepared for the clerical state, worked with the same application, and walked in the same path of virtue. As only the difference in their ages (which was little) separated them, doubtless they were together at times during their course of studies.

Nature seems to have been no less generous with the younger brother than with the elder in blessing him with a happy disposition, which was disposed to virtue. Like Hyacinth, he showed this blissful inclination almost from infancy. Naturally their parents made no distinction in the care with which they guarded the innocence of both. Indeed, the stories of the early lives of the two men are almost identical.

From the time he attained the use of reason, there were no uncertain indications of the designs God had in store for Ceslas. Thanks to the early training he received at home, and divine grace, he passed through his course of higher education at Prague and Bologna without taint to his soul or decrease in his high aspira-

[5] *Ibid.*, 182, No. 2. See also note 2 above.

tions. At the latter institution he, too, obtained the degree of doctor in canon law and theology. He did not let these honors or the social standing of his family rob him of his humility. Nay, on his return from Italy, he showed himself as modest, as much given to prayer, and of as serious a mind, as he had been in boyhood.[6]

Because of these qualities, perhaps, rather than because of his learning, Blessed Vincent Kadlubek, then bishop of Cracow, stationed the young priest at the cathedral. A little later he was appointed one of the canons. His life gave great edification. All this, combined with his zeal, soon led to his promotion as provost or dean of the chapter of canons at Sandomir. There, for he was a most devout man, filled with the spirit of his divine calling, he continued the same manner of life, labored for the good of religion, and showed himself a veritable father to the poor. His position, together with his patrimony, enabled him to give much. But that his alms might be the greater, he retrenched his own expenses, and even deprived himself of many things which almost any one else would have considered indispensable. Other works of mercy also received great attention from him. In short, he was a model ecclesiastic.[7]

Although an austere man with himself, the young canon ever showed himself the soul of kindness towards others. In his unselfishness he was never known to take advantage of the position of his uncle, the Very Rev. Ivo Odrowaz, who was chancellor of Poland, for any personal benefit. If he made use of the influence which this connection gave him, it was always to protect in-

[6] *Ibid.*, 190, Nos. 5 ff.

[7] *Ibid.*, 191, No. 14.

nocence, to prevent injustice, to aid the Church, or in some way to promote the glory of God. Thus it is no cause for wonder that he was universally considered not only a splendid exemplar of the priesthood, but also a tower of strength for good. With an excellent judgment he combined rare prudence. All classes sought his advice.[8]

In the character and ability of the man, not in any spirit of nepotism, must we seek the reason for the selection of Ceslas as one of the episcopal retinue by the chancellor of Poland, Ivo Odrowaz, when that dignitary was elected bishop of Cracow, and determined to make a visit to Rome, as recorded in the sketch of Saint Hyacinth. The story of that pilgrimage has been told in the study of the elder brother. So we need not repeat it here. Suffice it then to say that the reader can hardly have forgotten how the new ordinary of Cracow, his suite, and the Right Rev. Andrew von Guttenstein, bishop of Prague, came in contact with Saint Dominic; how they witnessed his miracle of raising young Napoleon Orsini to life; how they were impressed with the founder of the Friars Preacher; how the two bishops begged for some of his disciples for their dioceses; and how it came to pass that Ceslas and his companions entered the Order which Dominic had lately established. It is a beautiful piece of history.[9]

Dominic, it will also be recalled, had full power from Honorius III for shortening one's noviceship, and possessed a marvellous talent for the development of preachers. He used both in regard to Blessed Ceslas and his associates. They were admitted to their relig-

[8] *Ibid.*, Nos. 15-17.
[9] *Ibid.*, 192, No. 18. See also sketch of Saint Hyacinth.

ious professions after a few months. Yet, with the grace of God, that brief time sufficed to make them almost unparalleled evangelists of Christ. It is possible that the subject of our sketch began this sort of work before he left the Eternal City. Certainly he engaged in it extensively on the northern journey, through which we have traced him, Hyacinth, and the others. By it he aided in the foundation of the house at Friesach, Carinthia, and that of the Holy Trinity, Cracow.[10]

Father Herman of Germany was left in charge at Friesach. Ceslas and Henry of Moravia remained with Hyacinth in Poland until the community of the Holy Trinity was placed on a firm footing. Then they left Cracow to establish their Order in Prague, that they might quicken the faith in Bohemia and fulfill the promise which Saint Dominic had made Bishop von Guttenstein at Rome a few years before. This was in 1222. Cardinal Gregory Crescenzi, legate to Bohemia and Poland, Prague's prelate, and King Ottokar I, of the house of the Premysls, received the two Friars Preacher and their companions with open arms.[11]

Indeed, the royal potentate was so well pleased with the preaching and example of the new missionaries that he not only warmly fostered their efforts in behalf of religion, but also gave them a church in the suburbs of Prague, contiguous to which he had built, at his own expense, a convent large enough for a hundred religious. Recruits to the Order, won by the lives of Ceslas and Henry, began at once to fill the house. On Ceslas,

[10] *Ibid.*, Nos. 18 and 22. See also sketch of Saint Hyacinth. Father Touron says Ceslas left Rome in 1218. Others place it in 1219, or even in 1220. The last date seems too late. (Ed. note).

[11] For other opinions on Herman and Henry see notes 13 and 17[a] in sketch of Saint Hyacinth. We give that of Touron. (Ed. note).

as superior, fell the principal burden of preparing and training these for the ministry. How well he succeeded may be seen from the fact that the convent at Prague became the model, as it was their mother, after which all the others founded from it, whether in Bohemia or elsewhere, sought to pattern their lives and activities.[12]

Blessed Ceslas Odrowaz made no hesitation about receiving clerics or civilians, youths in their tender years or persons somewhat advanced in age, to the habit, provided he felt that the call was from God. Those who were in the priesthood, or almost ready for ordination, he soon associated with himself in the apostolic ministry of preaching. The work of saving souls went apace, while the number of confrères continued to grow. His efforts and their results in Prague and Bohemia were a counterpart of those of Hyacinth in Cracow and Poland. In five years the monastery in the suburbs of the town had become wholly too small for the accommodation of all who sought to place themselves under the standard of Saint Dominic and the guidance of Blessed Ceslas.

Ottokar I again generously came to the assistance of Ceslas. The king not merely granted him the Church of Saint Clement Martyr in the city, which had been built by Wladislaw (or Wratislaw), a former sovereign of Bohemia; he furthermore made over to the great Friar Preacher a much larger piece of land than that of his first conveyance outside the municipal limits. On this property stood the sacred edifice. On it also Otto-

[12] BZOVIUS (Bzowski), in *Acta Sanctorum*, XXXI, 192, Nos. 22-23. Father Touron calls the king of Bohemia Premislas, by which he evidently only means that he belonged to the house of the Premysls. Ottokar I was king from 1197 to 1230. Thus it was in his reign that the Dominicans went to Prague. (Ed. note).

kar erected a more ample and commodious priory than the earlier habitat of the fathers. Thither, in 1227, Blessed Ceslas transferred his community of one hundred and twenty-six men already in clerical orders. Wenceslas I, son and successor of Ottokar, seems to have been not less a friend than his father of Christ's ambassador and his confrères. Father Bzovius gives a beautiful description of the rich gifts of both kings and noblemen for the decoration of Saint Clement's, as well as tells how they provided everything necessary for divine service.[13]

Meanwhile, Bishop von Guttenstein, at whose instigation Saint Hyacinth sent Fathers Ceslas and Henry to Prague, had passed to his eternal reward—July 30, 1224. His successor, whose name was Peregrinus, and who had been most generous in the foundation of the new house, was so taken with the life of our blessed and his community that, shortly after his consecration, he begged Honorius III to accept his resignation and permit him to become a Friar Preacher. A true friend of the Order, Honorius never refused anything that he felt would help it. With papal permission, therefore, Bishop Peregrinus donned the habit of Saint Dominic, which he wore with edification to all for fifteen years. A number of the cathedral chapter followed his example.[14]

Nor must we forget Father Adrian, who governed

[13] *Ibid.*, 193, No. 23. See preceding note.

[14] *Ibid.*, and No. 24. See Gams' *Series Episcoporum*, p. 203. We could not find Bishop Peregrinus' surname. The date of his resignation and that of Bishop von Guttenstein's death, as given by Gams, show that those who state that Ceslas and Henry went to Prague some years after the time given by Father Touron can hardly be correct. See also EUBEL, *op. cit.*, I, 408. (Ed. note).

Saint Clement's, Prague, very efficiently for a while in the capacity of prior. Because of his zeal, purity of life, and eloquence, Blessed Ceslas (evidently either provincial, or Saint Hyacinth's vicar) sent him into Bosnia to establish the Order there. There is no portion of eastern Europe whose soil has not drunk copiously of Dominican blood. In Bosnia Father Adrian and twenty-six of his co-laborers received the crown of martyrdom from the hands of the Turks at the same time.[15]

We now come to another fact which shows how deeply the subject of this sketch imbibed the spirit and ideas of the founder of his Order. Saint Dominic, it will be remembered, really began the principal work of his life by the establishment of a sisterhood at Prouille, France. In Prague, many pious women wished to place themselves under the spiritual guidance of Blessed Ceslas. That he might the better satisfy their desires, he built a convent for them, and formed them into a community, which was long noted for the distinguished widows and other noble ladies who consecrated themselves to the service of God within its walls. It was also famed for the number and saintly lives of its inmates. There, but after the death of Ceslas, Margaret, daughter of Archduke Leopold of Austria, and widow of Henry, "king of the Romans," went to end her days. In her humility, she insisted on being received as a lay sister, instead of among the choir nuns.[16]

[15] *Ibid.*, No. 24. Father Touron thinks that Blessed Ceslas was head of the Province of Poland while he was at Prague. It seems certain that he held this office; but it might be hard to establish whether he held it at this time, or after he went to Breslau. (Ed. note).

[16] *Ibid.*, 187, No. 25. This Henry, "king of the Romans," was the eldest son of Emperor Frederic II. Like all the heirs apparent to the throne of

When the zealous Friar Preacher saw that he was no longer needed at Prague, he left the missionary work of that municipality and Bohemia to those whom he had trained in the apostolatè, and returned to his native land. At Breslau, the capital of Silesia, the bishop, the Right Rev. Lawrence Doliveta, his clergy, and the magistrates of the city vied with the people in general in welcoming an ambassador of Christ, whose name was a household word for all that is good and holy. Nor was this all. The head of the diocese and his co-laborers in the Lord's vineyard set an example for the faithful by their assiduous attendance at his sermons.

That his church might continue to enjoy the fruits of such labors, Bishop Doliveta conferred Saint Adalbert's on Blessed Ceslas. Alongside it the people erected a convent, which was dedicated to the same martyr. Here the holy man, as he had done in Prague, began at once to gather subjects and to prepare them for the ministry of saving souls. Numbers hastened to place themselves under his guidance. He gave the day to the instruction of these and to sermons to the public. The night he spent largely in prayer before the Blessed Sacrament. Saint Adalbert's, which all regarded as a home of the just, was a source of universal edification.[17]

During all his apostolic activity God had given our blessed the power of miracles, which he used for the

Germany at that time, he was called king of the Romans. He governed Germany, for the emperor spent nearly all his time in Italy. In the absence of his father, the young prince tried to seize the crown of Germany for himself. Frederic then condemned him to life imprisonment, and he died in confinement. Leopold, archduke of Austria and father-in-law of the young prince, was one of those who espoused Henry's cause. The duke and Frederic were never friendly again. See BARRE, Joseph, *Histoire Générale D'Allemange,* V, 669 and *passim.* (Ed. note).

[17] *Ibid.,* 193, Nos. 25-26.

spread of the divine glory, the good of religion, and the conversion of sinners and unbelievers. There were but few practical Catholics who did not have the utmost confidence in his prayers, for they believed that our Lord would do anything he asked. At Breslau he received the gift of prophecy. More than once he foretold chastisements sent by heaven in punishment for the crimes of men. In his sermons he often predicted the unspeakable calamity brought upon the duchy by the Tartars. He also frequently spoke to Duke Henry II of Silesia, son of Henry I and Saint Hedwige, of this approaching catastrophe. In this connection, we may add that the spiritual advice given to this exemplary princess by our Friar Preacher was of great aid to her in leading the life which resulted in her canonization.[18]

In accordance with his custom, Ceslas had no sooner trained his younger brethren sufficiently for the apostolate than he entrusted the work nearer home principally to them, while he extended his activities farther afield. Again and again he traversed Moravia, Saxony, Prussia, and Pomerania in all directions. Everywhere he preached with great effect to the throngs who flocked to hear him.[19] One of his principal difficulties was to milden the rough character of men who seemed to be made for war. Military affairs, which constituted the chief occupation of their lives, so engrossed their thoughts as either to hold them in ignorance of religion, or cause them to neglect its obligations. It also led to every kind of immorality. Our Friar Preacher taught them how, by keeping it within the just limits prescribed

[18] *Ibid.*, Nos. 27, 29.
[19] *Ibid.*, No. 28.

by Christianity, they could combine their profession with the practice of virtue.

It is doubtful whether, with all his conspicuous holiness, ardent zeal, and enrapturing eloquence, the messenger of Christ could have accomplished such salutary results, had not God given added authority to his words by miracles. In the history of the missioner referred to, Father Bzowski tells us that he healed all sorts of ailments, gave hearing to the dumb, restored sight to the blind, enabled the mute to talk, used his cloak as a boat to cross a torrential river, and resurrected more than one dead person to life. Among the wonders in the last category special mention is made of an only son who was accidentally drowned in the River Oder. The heart-broken mother's confidence in Ceslas' prayers led her to plead for his help, with the consequence that her son was brought back to life.[20]

Marvels like these, as was but natural, gave the faithful servant of God a great reputation far and near. Many unbelievers were brought into the Church by them. The noisy incredulity of others was silenced. Sinners were converted. In the pious was aroused that lively faith which is sometimes rewarded in the most extraordinary manner. It is fortunate that, in their fury, the so-called reformers failed to destroy the inscriptions and tableaus in Saint Adalbert's Church, Breslau; for they confirm the truth of all we have related.

As in the case of Saint Hyacinth, so in that of Blessed Ceslas the many conversions he made and the zeal for the salvation of souls, with which he inspired those

[20] *Ibid.*, 194, Nos. 30 ff.

whom he clothed with the habit in the convents he built, redounded more to the glory of God, and effected greater good, than his miracles. We have mentioned only the houses in Prague and Breslau, respectively the capitals of Bohemia and Silesia. But Father Bzowski assures us that he erected many others in different places; and that they were filled with ardent spiritual harvesters drawn from every station in life. These monasteries, together with those built by Hyacinth and his disciples, then formed but one province—that of Poland. Hyacinth was certainly its first provincial. However, Ceslas also governed it for a time in the same capacity. That spirit of kindness, which inspires zeal to win souls to God and to spread His glory, was a marked trait of his provincialship; and it produced its effect. While extremely severe with himself he was the embodiment of kindness to those under his charge. He made it a golden rule never to command that in which he did not set the example.[21]

The period of the great Friar Preacher's sojourn in Silesia is that to which historians generally pay most attention. Possibly, from a human standpoint, it is the one most calculated to redound to his glory, as well as to perpetuate his memory. In whatever light we regard it, it seems providential; and his saving of the City of Breslau from total destruction was the crowning end of a well-spent life.

The Tartars had long contemplated a world-wide empire for their race. With this end in view, they

[21] *Ibid.*, 193, No. 29, and 194, No. 36. Father Touron thinks that Blessed Ceslas was provincial of the Province of Poland while he was in Bohemia, and that he resigned the position, when he went to Breslau. See note 15. But might it not have been the reverse? (Ed. note).

amassed an enormous army. At the same time, some five hundred thousand of them started towards the west, intent on the devastation of Europe; while an equal number waged war in the orient, and conquered the Chinese Empire. These hordes crossed the Dnieper in 1240. They overran Russia, Bulgaria, Slavonia, Poland, Hungary, and other countries, everywhere defeated those who opposed them, and left the bleakest desolation in their wake. The story is one of the world's saddest chapters. In 1241, gallant Duke Henry II, the son of Saint Hedwige, fell at Wahlstatt, after the brave Polish troops under his command had been cut to pieces.[22]

Then the Asiatic barbarians swept in a torrent over Silesia. One of their principles was to offer quarter to no one, whatever the sex or age. Their brutality was the greater in proportion to the resistance with which they met. Possibly the opposition shown by Henry and his Polonaise forces whetted this merciless spirit. At any rate, Silesia was laid waste; cities reduced to ashes or ruins; churches pillaged, desecrated, and burned; men, women, and children put to the sword without distinction. The duchy was a maelstrom of disorder, sorrow, suffering, and despair.

For perhaps fourteen years Ceslas had foretold such a calamity. That the people might prepare to meet it, or ward it off by their Christian lives, he described it in detail.[23] Like Jeremiah's, in the case of Jerusalem, our blessed's warning to Breslau grew stronger and

[22] Father Touron does not give the date or place of Prince Henry's death. But both are given in the article on Saint Hedwige in the *Catholic Encyclopedia,* VII, 189. (Ed. note).

[23] *Acta Sanctorum* (Bzovius), XXXI, 195, No. 39.

stronger as the danger drew nearer. Doubtless, at least when the storm reached the borders of their country, many made their peace with God; for fear often wields a greater influence for good than love.

In the general consternation caused by the approach of the cruel enemy, whom it was thought no human power could resist, the citizens of Breslau fled to the citadel. Thither also were taken their priceless treasures. Household goods, which could not be stored there, were thrown in piles and set on fire, lest they should fall into barbarian hands. The great wealth of Silesia's capital led the Tartars to anticipate rich booty. When, therefore, they rushed into the city and found only heaps of smoldering ashes, or flames that consumed what they had expected to seize, their rage knew no bounds. Everybody discovered outside the fortress was put to death without mercy or discrimination.

When they had plundered whatever could be found, the invaders turned their attention to the citadel, which they attacked with every means in their power. The onslaught, Tartar-like, was unremittent. There seemed to be no hope or chance of escape for the besieged Christians. Once their stronghold was taken, the best they could expect from an utterly merciless foe was death by the sword. In these straits, as a last resort, they sought protection through the prayers of our blessed, who was in their midst. Ceslas stormed heaven with supplications in behalf of his fellow-countrymen.

Surrounded by his confrères, the holy Friar Preacher said mass, in which he offered himself up as a sacrifice for the city. Then he appeared on the ramparts, just as the Mongols began to scale the walls. Suddenly a light, as if a ball of fire, came from above and hovered

over his head. Thence it shot rays into the ranks of the enemy troops, causing the utmost fear and consternation. Many were consumed by it. The rest, although they had destroyed numberless thrones and trampled powerful armies underfoot, left the place in precipitous flight.[24]

Numbers of the fugitive Tartars were taken prisoners. The testimony they gave in regard to the above fact is still preserved in the records of Breslau. Martin Kromer, bishop of Heilsberg (or Ermland), John Dlugosz, or Longinus, archbishop of Lemberg—both noted Polish historians, and other Catholic writers speak of this event as a palpable case of divine protection, and a striking proof of the holiness of Blessed Ceslas. Even Joachim Curaus, a Lutheran historian, convinced by its undeniable truth, mentions the fact in his *Annals of Silesia (Annales Silesiae)*. Unfortunately, he let his prejudice lead him to omit the name of Ceslas, and to go to the extent of insinuating that the supernatural assistance was granted to the prayers of a few Lutherans who were among the besieged, although their sect did not come into existence for nearly three hundred years later. Preposterous in the extreme is Curaus' contention that Saint Hedwige was a Lutheran. She died two centuries and a half, minus just a decade, before Martin Luther was born. In these two

[24] BZOVIUS, *Vita Beatti Ceslai;* DLUGOSZ (Longinus), John, *Historia Polonica;* KROMER (or Cromer), Martin, *De Origine et Rebus Gestis Polonorum;* MATHIAS of Miechow, *Historia Poloniae,* or *Chronica Polonorum* (?). See also *Acta Sanctorum,* XXXI, 195, Nos. 40-41. Father Touron does not give the titles of the works of these authors, or references to any definite places in them. However, we found the titles elsewhere, with the exception of the exact title of that of Mathias of Miechow, who was a canon at the cathedral of Cracow. (Ed. note).

matters Curaus is a plain case of misguided zeal run riot.[25]

In the annals of Saint Adalbert's, Breslau, we find another statement which is of the greatest interest to historians and readers of spiritual books. Not a few of the Mongolian Tartars who were taken prisoners in their flight from Breslau, influenced by the miracle wrought in answer to Ceslas' prayers, and of course impelled by divine grace, became splendid Catholics. Our blessed received a number of them into his Order. These afterwards, along with other Friars Preacher, labored heroically to bring their fellow-countrymen into the Church. However, the subject of our sketch did not live to witness the apostolic zeal of his converts from the wildest barbarism.[26]

The saintly ambassador of Christ surrendered his soul to God, in the convent at Breslau, on either July 15, or July 16, 1242. On the day before his death, which he knew through inspiration, he called the community of Breslau to his bedside, and told them that he would leave them on the morrow. With sentiments of joy and gratitude for the graces that had been given him, he spoke to them of their vocation, the duties and obligations it imposed on them, what they owed to our Lord for giving it to them, and the happiness it would bring them, if they persevered to the end. He bequeathed to them the spirit which he himself had received from Saint Dominic, and earnestly exhorted

[25] The *Catholic Encyclopedia,* V, 69, and VIII, 702, gives articles on Dlugosz and Kromer respectively, which show their standing as historians. Curaus' work, as we also discovered, is entitled: *Annales Silesiae ab Origine Gentis.* But, not having the book itself, we could not give the exact reference. (Ed. note).

[26] *Acta Sanctorum,* XXXI, 196, No. 43.

them religiously to continue their labor of saving souls, and to be zealous in preparing others to perpetuate the same apostolate.[27]

The debt of gratitude which the citizens of Breslau and Silesia owed our Friar Preacher was too great for them soon to forget him. Their confidence in his prayers remained the same. In sickness, in sorrow, in trials and troubles of every sort, they had recourse to his intercession before the throne of divine mercy. His picture was exposed for the veneration of the faithful. In Prague and Bohemia devotion to him was scarcely less. Thus miracles of various kinds were wrought by him, whether at his grave or elsewhere. Catholics, of course, were outspoken about the favors they received through him. Not a few non-Catholics also besought his assistance, and had their requests granted. This they admitted to their friends of the faith, but were afraid, or ashamed, to speak of it before those outside the true fold. Father Bzowski assures us that he himself was personally acquainted with a number of such cases. Why they were not converted must ever remain one of those inscrutable mysteries known only to God.[28]

Throughout Poland, but especially in Silesia, Blessed Ceslas was (and is still) held in the highest veneration. In 1330, the Right Rev. Nanker von Oxa, bishop of Breslau, had a magnificent chapel erected to his honor in Saint Adalbert's, the church of the Friars Preacher. His lordship then presided at a solemn translation of his relics, which was attended by throngs not from the capital city only, but from all Silesia as well. The event gave universal joy. Love for the saintly Friar

[27] *Ibid.*, 196, Nos. 44 ff.
[28] *Ibid.*, 198, Nos. 53 ff.

Preacher exerted a strong influence against the introduction of the principles of the so-called reformation in Silesia. For this reason, the Lutherans left nothing untried in order to do away with the veneration in which he was held. It was for this purpose that they sought to abolish every memorial of him. Despite all their efforts, they could not even interrupt, much less destroy, the devotion in which he was held, or the prayers of the people for his intercession before the throne of heaven in their behalf.

The cause of the holy man's beatification was brought up at Rome more than once. Finally the Sacred Congregation of Rites, after the maturest examination of his heroic virtues and miracles, approved his cult. Possibly the extraordinary character of some of the marvels attributed to him was in part the cause of the delay. October 18, 1713, Clement II signed a decree declaring him a blessed. Later, July 18 was set apart for his feast day, which was extended to all the Diocese of Breslau, as well as to the Order of Preachers the world over. Various indulgences were granted to the faithful who should visit a Dominican church on this festival, and offer up some devout prayers for the intention of the Holy Father.[29] In the re-arrangement of the feasts of the Dominican *Ordo,* under Benedict XV, to make them correspond more nearly with those of the Roman calendar, July 17 has been assigned to Blessed Ceslas.

[29] *Ibid.,* 183, Nos. 6-8, and 198, No. 54.

Father Touron does not give us any sketch of this early disciple. Most likely the omission was to keep down the size of his volume. Yet Herman's association with the two saintly Poles whose lives have just been seen, the fact that he was brought into the Order by its founder, and his faithful labors certainly entitle him to a place in our outlines, even though but few details of his career have survived the ravages of time. What we do know of him is well worthy of record. The reader will recall, of course, how he went to Rome with Bishop Ivo Odrowaz, and how he there became a Friar Preacher, together with the rest of the episcopal suite. All this has been told in the sketch of Saint Hyacinth; and it is not necessary to repeat it here.[1]

The statement, found in some authors, that Herman was a lay brother at first is altogether untenable, and without any foundation. Father Stanislaus of Cracow, in his Life of *Saint Hyacinth,* applied the adjective *"conversus"* to Herman, signifying his conversion to the Order. Alberti took the word (*conversus*) for a noun, which (in Dominican terminology) means a lay brother. Others followed Alberti. The story led some to conclude that Herman's rare knowledge of the divine sciences and the languages was infused. Mamachi very justly remarks that the mere fact of his being in the official retinue of Bishop Odrowaz, with Hyacinth and

[1] ALBERTI, fol. 175; BERTHIER, J. J., O. P., *Le Couvent de Sainte Sabine,* pp. 168-170; BZOVIUS, XIII, col. 270, 543-544; CASTILLO, pp. 104, 148, 240; FLAVIGNY, Comtesse de, *op. cit., passim;* MALVENDA, pp. 218 ff, 678-679; MAMACHI, 579, 581, 584; MARCHESE, II, 239 ff; PIO, col. 45.

Ceslas, and was shortly appointed to an important priorship is proof positive that he was a man of high standing, education, and prudence, as well as of virtue. The Polish historian, Bzowski, says that he was of noble birth. Not in all the history of the Friars Preacher is there any instance of a lay brother having been placed in such a position.[2]

In the sketch referred to we have already traced the little band of four—Herman, Hyacinth, Ceslas, and Henry of Moravia—to Friesach, Carinthia. Here, at the request of the Most Rev. Eberhard von Truchsen, archbishop of Salzburg, they started a convent, which was the corner-stone of the Province of Austria. Clergy and laity embraced the new Order in numbers. Within the brief space of some six months a large community had gathered under the standard of the holy man from Caleruega. Three of the original band now continued their way northward. Herman was left in charge at Friesach. Thus he became the first prior of the first convent in Austria—in a sense the founder of the province.[3]

Albeit the writers give us very few details of Herman's life, and practically no dates in its various periods, they are one in praising his virtue and ability, the latter of which some think infused. In his sketch of Saint Hyacinth, Father Touron has told us that the Polish authors laud his oratory in unstinted terms. Others do the same. Father Berthier says he was one of the greatest preachers of his time. His sermons,

[2] ALBERTI, fol. 175; MAMACHI, p. 581; BZOVIUS (Bzowski), XIII, col. 270.

[3] See sketch of Saint Hyacinth.

which we are told were delivered with equal eloquence in several languages, produced immeasurable good.[4]

It is thought that our Friar Preacher was quite young when he entered the Order. Among his most striking devotions was meditation on the sufferings of our Lord and the life of the Blessed Virgin. He never tired of this practice. More than one beautiful story is told of how he gave himself up to it with his whole heart and soul. No doubt he drew from it the inspiration for many of his most telling and effective discourses. It made him a seer and feeler of the things he spoke; and no orator is so pungent, forceful, or eloquent as when he preaches under such an impulse. He obtained frequent and great favors through his prayer to the Mother of God. There are those who make him the earliest of the German mystics of the Order, whose lives have played a conspicuous part in its history in that country. Possibly it is because of him that the religious name of Herman has ever been a favorite among his German-speaking confrères.

Although he is called Herman the Teuton, he was probably what we would today denominate an Austrian. Possibly this had its part in his appointment as prior at Friesach. In that case, he was likely the first native of the country to become a Friar Preacher. How long he presided over the community at Friesach we do not know. The authors tell us that he preached in many places, founded a number of convents, and became their prior. Everywhere he showed the same spirit of zeal, charity, and practice of virtue. He was universally considered a very holy priest. Not a few writers give him the title of blessed.

[4] BERTHIER, as in note 1, p. 169.

So toiled on our early disciple, in honor and with success, until the end. Before the close of his life, he seems to have returned to Poland that he might labor in the country of his friends, Hyacinth and Ceslas. Bzowski, Marchese, and Pio assure us that he died at the convent of Oppeln, not far from Breslau, the present Prussian Silesia, where he had evidently toiled for some years. The year 1245 is given by practically all as that of his death; and Marchese says that an old martyrology places it on the seventeenth day of April.

During life Father Herman spent much time on his knees before the crucifix in prayer and in meditation on the passion of our Lord. In honor of the five wounds he often repeated the words: "We adore Thee, O Christ, for through the holy cross Thou hast redeemed the world" (*Adoramus te, Christe, quia per sanctam crucem redemisti mundum*). At the time of his death, although it was broad daylight, a large, radiant cross of gold was seen to appear above the church of the convent at Oppeln. The fathers took the extraordinary manifestation as a pledge that he died in the odor of sanctity. His memory is still treasured in Germany, Austria, and Poland.

HENRY OF MORAVIA

If one may judge of the place of his birth, as indicated by the second part of his name, this early Friar Preacher was a Czecho-Slovak, although he is sometimes called a Teuton. A few authors have overlooked him. However, it is certain that he was in the retinue

of Bishop Ivo Odrowaz, when that virtuous prelate went to Rome, and that he was there brought into the Order by Saint Dominic at the same time, and in the same way, as Hyacinth, Ceslas, and Herman, of whom we have written. He was one of "the noble four." Father Touron speaks of him in his outlines of the lives of Saint Hyacinth and Blessed Ceslas; but, as in the case of "Herman the Teuton," he gives no sketch of him. Still our Moravian deserves a place in these pages for the same reason as Herman.[1]

Bzovius and others say that Henry was a man of wealth as well as of noble origin. Mamachi very reasonably alleges his connection with Bishop Odrowaz's suite as a proof of his standing, virtue, and education. He is thought to have been rather young at the time. While we have no positive proof to that effect, he was probably in the early years of his priesthood. Circumstances, at least, indicate that he had been ordained.

For the sake of brevity, and in order to avoid useless repetition, the reader is referred to the sketch of Saint Hyacinth for the story of the Moravian's vocation and first days in the Order. He took part in the foundation of the convent at Friesach, Carinthia. From there, according to Touron and others, he accompanied Hyacinth and Ceslas to Cracow. When he had aided the two Christ-like brothers in firmly planting his religious institute in the ancient Polish capital, he accompanied the younger (Ceslas) on the same mission to Prague,

[1] BERTHIER, J. J., O. P., *Le Couvent de Sainte Sabine,* pp. 167-168; BZOVIUS, XIII, col. 270, 544; DRANE, Augusta Theodosia, O. S. D., *History of Saint Dominic,* p. 229; FLAVIGNY, Comtesse de, *op. cit., passim;* MALVENDA, pp. 218 ff; MAMACHI, pp. 579, 581; PIO, col. 44-45.

the capital city of Bohemia. But all this has been told in the outlines of the lives of Hyacinth and Ceslas.[2] That Henry did his full duty in the various spiritual enterprises described there we may take for granted; for he was a faithful, zealous subject. In those days there seem to have been few who failed to do their utmost.

From this time on, owing to the lack of records, it is impossible to follow the holy man's course with any degree of certainty. Indeed, it is not known how long he remained at Prague and in Bohemia. Yet the little we are told shows that he was a true ambassador of Christ, filled with a thirst for the good of religion and the salvation of souls, no less than a personage favored by God and pleasing to all with whom he came in contact. From this we may conclude, as some writers state, that our Moravian Friar Preacher journeyed frequently and extensively on preaching tours, and that his missionary efforts never failed to accomplish great good.

Furthermore, it is said that Henry established a number of houses of his order. Two of them are mentioned by name—the one at Olmütz, the chief city of Moravia; the other in Vienna, afterwards the capital of the Austrian Empire. There are those, it is true, who assign the foundation of the convent at Olmütz to the time of Hyacinth's and Henry's journey to the north from Friesach; yet, if Touron's opinion is true, it belongs to a later date. The Duchy of Styria, in southern Austria, also appears to have been traversed by our tireless

[2] Some of the writers do not agree with Touron as regards Cracow and Prague.

Friar Preacher.[3] In this case, there can be but little doubt that the historic convent of Graz either arose under his influence, or owed not a little to the impulse of his zeal. In his edition of de Frachet's *Lives of the Brethren* (*Vitae Fratrum,* page 268), Reichert informs us that the Moravian was provincial of the Province of Poland about 1245. It is unfortunate that we are not given the time of his election, or told how long he held the office; for this information might throw more light on the course of his life. Most likely he had returned to Poland, and was laboring there when chosen for the position.

The date of Henry's death is uncertain. Father Bzowski (or Bzovius) says that he died about the same time as Herman, which was in 1245. Father Dominic Frydrychowicz, another Polish Dominican, places it in 1255. The Italian Father Pio (perhaps by a typographical error) makes it as late as 1263.[4] All agree that he surrendered his pure soul to God in Saint Adalbert's Priory, Breslau. Possibly he was buried at the side of his friend, Blessed Ceslas.

As is the case with many of those whom Saint Dominic received into his Order, an account of singular beauty is told of Henry's last moments. Feeling that his end was near, he received the sacraments with every manifestation of deep piety. Then he tenderly fixed his eyes on the crucifix before him, and in a weak voice sang: "I come safe and joyful to thee, that thou mayest with exultation receive the disciple of Him who died upon thee" (*Securus et gaudens venio ad te, ita ut et tu exultans suscipias discipulum ejus qui pependit in*

[3] FLAVIGNY, *op. cit.*, p. 40; DRANE, as in note 1.
[4] BZOVIUS, XIII, col. 544; FLAVIGNY, p. 136; PIO, col. 45.

te). Asked (because of his evident happiness) by one of the fathers what he saw, he replied: "I see our Lord and His apostles." Then, questioned as to whether he felt that he was worthy of a place among such society, the holy man answered: "Yes, for that is true of all the brethren who keep their rule faithfully." With a smile on his lips and a radiant countenance, he died saying the words: "I believe in the Father, the Son, and the Holy Ghost, the one true God."[5]

Henry of Moravia left a memory "blessed by heaven and venerated on earth." It is still treasured throughout his Order.

PAUL OF HUNGARY, MARTYR

Paul, as the latter part of his name indicates, was a native of Hungary. Although he has never been beatified, ecclesiastical writers, Father Touron included, call him blessed. His parents sent him, when quite young, to the University of Bologna, Italy, to round out his education. There he obtained the degree of doctor in canon law, was given a chair in the same faculty after his graduation, and had become widely known for his learning, before Saint Dominic began to preach in the city.

As he was piously inclined, Paul was among the first in Bologna who flocked to hear the sermons of the founder of the Friars Preacher. So was he one of the earliest who sought admittance into the Order and were given the habit by the saint himself. In religion the

[5] DE FRACHET (Reichert ed.), pp. 268-269.

former university professor showed as fervent a desire to follow Dominic's instructions and manner of life as he had formerly manifested to hear his sermons. The result was that he made rapid progress in his new life. Hardly had he taken his religious vows, when he became one of the outstanding members of the Bolognese community.[1]

The light in which Saint Dominic himself regarded his Hungarian confrère may be seen from the fact that, almost immediately, the patriarch placed him on the committee delegated to superintend the construction of the proposed Saint Agnes' Convent for Dominican Sisters in Bologna.[2] Similarly, when the general chapter assembled at Bologna, May 30, 1221, and erected the Province of Hungary, the saint selected Father Paul as the man best suited to establish the Order in his native land, and appointed him its first provincial. Thence he was to extend his labors among the people known in the middle ages as the Cumans or Cumanians.[3]

With the noted canonist in this enterprise was associated Blessed Sadoc, a very capable and most exemplary Pole, a sketch of whose life will be the next in order. Three other confrères, two of whose names have not come down to us, were added to the little missionary

[1] ANTONINUS, Saint, O. P., *Historiarum Opus,* Part III, fol. 186; BZOVIUS (Bzowski), XIII, col. 302, 498-499, 507; FERRARI, Sigismund, O. P., *De Rebus Hungaricae Provinciae;* FRACHET, de, *Vitae Fratrum* (Reichert ed.), pp. 305 ff; MALVENDA, pp. 332, 334 ff; MAMACHI, pp. 638, 644 ff; MARCHESE, I, 205 ff; MORTIER, D. A., O. P., *Histoire des Maîtres Généraux de L'Ordre des Frères Prêcheurs,* I, 138, 163, 218, 294-295, 380; PIO, col. 60 ff; QUETIF-ECHARD, I, 21.

[2] This convent was to be for a community of Dominican Sisters which Blessed Diana d'Andalo proposed to establish. Owing to the objections of her father, the project had to be abandoned for a while. But it materialized a few years later. (Ed. note).

[3] See note 1.

band by the chapter at Bologna. The third was Father Berengarius, a native of Poland. Although Paul attended the general chapter, which was held at Paris in 1222, and resulted in the election of Blessed Jordan of Saxony as head of the Order to succeed Saint Dominic, he must have journeyed back from the east; for the five harvesters of souls seem certainly to have started for their destination immediately after their appointment. From Bologna they travelled north through Tyrol, preaching along the way. Large crowds gathered to hear their sermons.[4]

At Enns, then known as Lauriacum (a former episcopal see in Upper Austria), the people marvelled at the eloquence and appearance of the religious, the like of whom they had never seen or heard before. Here the fathers gained three recruits to the Order, and thus entered Pannonia, or Hungary, eight in number.[5] It was a field so trying that it would test the zeal and patience of the most earnest ambassador of Christ. Doubtless it was because these Friars Preacher abounded in both of these virtues that they succeeded so well.

The first convent they founded appears to have been that at Raab, sixty-five or seventy miles due west of the present Budapest. Father Paul chose the place because of its proximity to the celebrated school of the Benedictines at Martinsberg, whence he hoped to draw

[4] See note 1.

[5] THEODERIC of Apolda, *Vita Sancti Dominici—in Acta Sanctorum*, XXXV (first vol. for August), 612, No. 318; BZOVIUS, col. 302. Father Touron makes the curious mistake of taking *"civitatem Lauriensem"* (Lauriacum) for Lauria, which is in southern Italy, although the context shows that the latter city could not have been meant. However, it is the only error of this kind that we have detected, and some others have committed the same. Most likely Touron was led astray by these. (Ed. note).

many vocations. Nor was he deceived in his expectations. Houses arose in quick succession at Veszprem, Stuhlweissenburg, Agram, and other places, all of which were soon filled with zealous missionaries who carried the light of faith in every direction. At first, the fathers do not seem to have met with much success; but after a short while they were everywhere received with open arms by both priests and people. Immense numbers placed themselves under the standard of Saint Dominic. As in other things, so in winning vocations to the Order, Paul reminds us of Dominic, Jordan, and Hyacinth.[6]

The saintly provincial did not forget the example of Dominic who began his Order at Prouille. Paul, therefore, erected convents for nuns, which were soon peopled with holy women. Among these that of Saint Catherine of Alexandria at Veszprem occupied a conspicuous place. Here it was that Blessed Margaret of Hungary, O. S. D., daughter of King Bela IV and his wife, Princess Mary of Greece, consecrated herself to the service of God almost from her infancy. She was "The Little Flower" of her age. Even before her birth she was promised to our Lord by vow in the Order of Saint Dominic, on condition that Hungary should be freed from the invasion of the Tartars.

When only three years old, little Mary was placed with the sisters at Veszprem. The Countess Olympia, a pious widowed friend of Queen Mary, had charge of her. At four years of age, she received the religious habit. Under the wise guidance of the Venerable Mother Helen and Countess Olympia, who had now

[6] DE FRACHET, *op. cit.*, p. 305; MAMACHI, pp. 644 ff; *Année Dominicaine*, II (February 17), 610-611.

become a nun, the young princess made extraordinary progress in holiness and the knowledge of things divine. When twelve years old, she was allowed to take vows. An outstanding character of her life was her marvellous spirit of prayer and mortification. Even before her death, January 18, 1270, she was regarded as a saint. Steps were soon taken for her canonization, for she wrought many miracles; but the matter dragged on indefinitely. Despite the fact that, meantime, heathens and heretics destroyed her tomb and scattered her relics to the four winds, the devotion of the faithful towards her never waned. Pius VII beatified her.[7]

The preaching and lives of the Friars Preacher in Hungary produced effects not unlike those which we have seen follow the exertions of Hyacinth, Ceslas, and their confrères farther north. No sooner were his houses supplied with zealous missionaries than Paul associated some of them more closely with himself. With these he began to extend his apostolic activity more and more. He traversed not only all Hungary proper, but also its outlying provinces, such as Transylvania, Slavonia, Croatia, Dalmatia, Bosnia, etc., some of which later became independent states. In all these places there were many Manicheans, pagans, and Greek schismatics intermingled with Catholics. Because of their associations, the morals and practices of those who professed the true faith often corresponded but little with their

[7] ARNAUD D'ANDILLY, *Vies des Saints*, II, 656; FERRARI, *op. cit.*; *Acta Sanctorum*, III (third vol. for January), 512 ff. The *Catholic Encyclopedia* (IX, 654) has an article on Blessed Margaret, in which, evidently through a typographical error, Bela I is made her father. Shortly before her profession, her parents built a convent on an island of the Danube, near Budapest. And there she spent the rest of her short life, and died in 1270. (Ed. note).

religion. Everywhere the missionaries were confronted with almost insuperable difficulties. Yet their labors produced rich results.[8]

During all these toils Paul ever kept in mind the people to whom Saint Dominic had longed to devote his life, and for whose conversion he himself had been chosen. With this idea in view, he was careful to erect houses in the eastern outskirts of Hungary, which might serve at once as places of supply and points of refuge for missionaries among the tribes then called Cumans. These hordes, as has been said, seem to have occupied northern Roumania, some of eastern Hungary, and adjacent parts of Russia. They were nomadic in their habits, very uncivilized, of a merciless temperament, and foes to even the first principles of Christianity. It required no little courage to attempt to spread the light of faith among them.

Such was the nation which the Hungarian Friar Preacher undertook to bring into the Church, when he had established his Order in his native land. Twice he and his confrères made the attempt, and twice were they compelled to retire before Cuman brutality. In the second effort some of the fathers lost their lives, while others were thrown in chains. It looked like madness to renew the undertaking, for a year or more had been given to work among these inhospitable people with no results. In fact, the perseverance of the missionaries had only aroused the anger of the Cumans.

Paul, however, did not lose courage. He believed that it was the will of heaven that he should return to the task, and that in this he would but carry out the

[8] *Acta Sanctorum,* XXXV, 613, Nos. 321 ff.

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wish of Saint Dominic. He felt, too, that the blood of Fathers Albert and Dominic, who had already won the crown of martyrdom in the country, would be the seed from which faith would spring at last. After much prayer, and consultation with a saintly hermit, he again gathered a number of his confrères around him, whom he imbued with the same spirit. But before they began the third attempt for the conversion of the Cumans, Paul surrendered his provincialship into the hands of Father Theoderic. Possibly the holy man wrote to Blessed Jordan of Saxony, then the Order's Master General, and requested him to appoint Theoderic provincial that the Friars Preacher in Hungary might not be without a leader, in case he should fall a victim to his zeal.

Be that as it may, the subject of this sketch now reentered the territory of the barbarians at the head of a missionary band. It soon became evident that Paul's pious speculations were right. The Cumans, possibly in part because of their astonishment at the fearlessness and constancy of Christ's ambassadors, showed more willingness to listen to their sermons and instructions. This gave grace an opportunity to produce its effect. As a result, converts began to enter the Church.

The real work of conversions began with that of Duke Borics, together with a number of his family and adherents. Most likely Paul himself baptized these new Christians, or at least the duke. Nearly all the writers give him this credit. Borics lived for several years afterwards. It is said that his conversion was so sincere that, at the time of his death, his only regret was not to have known God all his life in order to love and serve

Him. Some of the missionaries attended the leader in his final sickness, gave him the last rites of the Church, and buried him in the Chapel of the Blessed Virgin, the first Catholic temple of prayer erected in the land.[9]

Borics' conversion was soon followed by another which, because of the number it involved, was perhaps of still greater importance. It was that of Membrok, one of the leaders among the Cuman princes. He brought into the Church, with himself, his entire family and about a thousand of his followers. Andrew II, king of Hungary and father of Saint Elizabeth, was one of the sponsors at Membrok's baptism. He also became a fervent Catholic. Missionaries were at his bedside in his last moments. When he saw the end approaching, he said: "I wish all the pagan Cumans would go out of the room; for I see hideous demons beside them. But let the missionaries and the Christian Cumans remain. Amidst them I see the martyrs who await to take me with them to the joys of heaven which they made known to me." With these words he died. Like Borics, he was buried in the Chapel of the Blessed Virgin.[10]

After the conversion of Borics and Membrok, together with their clienteles, the efforts of Paul and his confrères met with phenomenal success. Thousands of Cumans not only embraced Christianity, but also led beautiful Catholic lives. Their inhuman, wild nature was tamed to an almost incredible degree. Reports soon reached Rome of the progress of religion in that hitherto intractable nation; and of how hearts, which

[9] *Ibid.*, No. 322.
[10] *Ibid.*, No. 323.

had been as though frozen, had now, under the warmth of grace, begun to blossom with the flowers of Christian virtue.

Gregory IX was delighted beyond expression. In his zeal to aid the good cause, and possibly at the request of the leader of the missionary band himself, the great Pontiff made Robert, archbishop of Gran, Hungary, his legate *a latere* among the Cumans. The papal brief, which is dated July 31, 1227, speaks of the conversion of some of their princes—especially Borics, and congratulates the metropolitan on being chosen to labor with the Friars Preacher in a field that has already borne such a splendid harvest.[11]

Indeed, there are still extant several documents from the hand of Gregory which show his unfeigned pleasure caused by the labors of these missionaries. Father Paul, their leader, was a man who sought to avoid rather than to receive honors. He found his happiness, not in glory or dignity, but in bringing souls to know, love, and serve God. We doubt not in the least that he urged the papal legate to have a bishop appointed for the Cumans, and suggested the provincial of Hungary, Father Theoderic, for the place. At any rate, Rome left the choice to the metropolitan of Gran. On March 21, 1228, Gregory wrote to the archbishop: "We rejoice in the Lord that God has given your efforts the reward which you desired—namely, the conversion of no small number of the Cumans. We are also glad to know that, in accordance with the authority given you in the matter by the Holy See, you have placed over those parts as

[11] *Bullarium Ordinis Praedicatorum,* I, 22. We could not discover the surname of Robert (Robertus). Possibly he had none. (Ed. note).

their bishop a man of great knowledge and virtue, Father Theoderic of the Order of Friars Preacher."[12]

On the same day, Gregory wrote to the Master General, Blessed Jordan, urging him to send the new prelate all the missionaries he might deem necessary to labor among the Cumans, and to select those whom a personal knowledge of his men might suggest as the best fitted for the work. None acquainted with Jordan's zeal and spirit of obedience need be told that he complied with this request at once, in case more spiritual workers were desired. Eighteen months later (September 13, 1229), that Theoderic might have a freer hand for his efforts, Gregory made his diocese immediately subject to the Holy See.[13]

Under the guidance of Theoderic and the impulse of Paul's zeal, religion continued to show splendid progress. Churches arose here and there. Sometimes convents were erected beside them. All these houses had a goodly quota of Friar-Preacher missionaries. Not a few miracles are said to have been performed by the harvesters of souls. No doubt Paul wrought his share. Through them and the saintly lives and tireless labors of the priests, the Cumans gradually gave up their paganism for Christianity. Numbers of them entered the Order, becoming good religious and enthusiastic workers.[14] Indeed, the prospects seemed bright for the spiritual conquest of the entire nation, when God, in

[12] *Ibid.*, I, 27, and 113.

[13] *Ibid.*, I, 26, and VII, 8. We could not find Theoderic's name mentioned in Gams or elsewhere, except in Dominican authors, as bishop for the Cumans. However, the documents referred to leave no doubt about the matter. (Ed. note).

[14] *Acta Sanctorum*, as in note 10; FERRARI, *op. cit.*, Part I, Chap. II.

His inscrutable wisdom, permitted this Church of promise to be all but totally destroyed.

Because of the Tartar invasion spoken of in the sketches of Saint Hyacinth and Blessed Ceslas, the year of our Lord 1241 dawned under the most threatening aspects for Paul and his missionaries. It is possible that, prior to this, Theoderic had died, and that Paul had been obliged to succeed him among the Cumans. At any rate, some writers say that he became a bishop.[15] However this may be, in the late winter or early spring of 1241, the Tartars, under the leadership of Batoo, swept into the country of the Cumans from the north. Worsted in battle, their king, whom Fleury calls "Cuthen," and who still remained a pagan, fled to Hungary. There he promised Bela IV that, if an asylum were given him and his followers, he would become a Christian as well as a subject of that pious Catholic sovereign.[16]

Cuthen received shelter, but he proved as false to his promises as he had shown himself deaf to the efforts of the missionaries. Furthermore, while his flight hastened the downfall of his own country, the actions of himself and those with him irritated the Hungarians against King Bela, who had given them protection. The kindly deed, it would seem, even whetted the wrath of the Tar-

[15] Father Touron and the *Bullarium Ordinis Praedicatorum* (I, 113) show that several writers maintain that Father Paul was made a bishop. They say his see was in Hungary, it is true; but, owing to the imperfect knowledge of geography at that time, it might easily have been in the territory of the Cumans. Gams (in his *Series Episcoporum)* makes no mention of him; but he might have failed to find any documents in his case, as in that of Theoderic. When or where Theoderic entered the Order, and his last name, we did not discover. Few Dominican authors say anything about Paul becoming a bishop. (Ed. note).

[16] FLEURY, *op. cit.*, XVII, 256 ff.

tars against Hungary. Both countries were pillaged and devastated throughout. Hungary in particular experienced hardships at the hands of the barbarous invaders. Cities were reduced to ashes; churches desecrated and destroyed; thousands upon thousands of the inhabitants put to death in every conceivable way. The only consideration shown the Catholics and their clergy was that of greater hatred, enmity, and cruelty.

Some ninety or a hundred Friars Preacher (apparently in Hungary and Cumania alone) won the crown of martyrdom in this fiendish carnage, several of whom were even burned alive. Among them was Paul of Hungary, the founder of the province of the same name, and its first provincial. All writers tell us that he died a martyr among the Cumans. A few place his death earlier than the date given here; but they overlooked the fact that the Tartars had not appeared in that part of the world before, or did not have reliable sources at hand. Some, perhaps, were deceived by the fact that Father Bzowski, speaking of the martyr's entrance on his labors in Hungary, records his death in the *Annals* for 1222, although he says that it occurred in 1241.[17] Closer study of the matter has convinced later students that the great missionary friend and disciple of Saint Dominic purchased heaven with the price of his blood during the Tartar invasion noted above.

As was but natural, owing to the widespread and lengthy disturbances (they continued for more than two years), we have no record of the holy man's death. Neither its place nor its circumstances are known. However, we may rest assured that he met his fate

[17] BZOVIUS, col, 302, 498-499, 507; GUIDONIS (Gui), Bernard, *Chronicon Ordinis.*

bravely, and faced God with serene faith. For twenty years, a great part of which he was surrounded by dangers, had he toiled with all his zeal for the salvation of souls. Possibly the remembrance of this exerted no little influence in encouraging the Friars Preacher to return to their labors in Hungary and among the Cumans immediately that the Tartars left those countries.[18] Their work there, both before and after the catastrophe, is an exceedingly bright chapter of ecclesiastical history. Paul of Hungary, the martyr, with whom it began, and to whom it largely owed its impulse, is still held in veneration by the faithful there.

BLESSED SADOC, MARTYR

Sadoc is another of the early disciples of Saint Dominic about whom the scanty records make us long to know much more. The few references to him show that he was a native of Poland, a man of good parts, and a splendid, dependable character, which caused him to be loved, as well as admired, by his confrères. They also prove that he was greatly esteemed for his holiness of life. Apparently he studied in Bologna, and afterwards entered the Order there. In 1221, it will be recalled, Dominic associated him with Paul of Hungary as a co-laborer in building up the new Hungarian province of Friars Preacher, and for the conversion of the Cumans.[1]

[18] FERRARI, *op. cit.*, as in note 14.

[1] Father Touron has one article for Paul of Hungary and Blessed Sadoc, and so has no special general references for his sketch of the latter. However, the following may be given: *Acta Sanctorum,* XXI (first vol. for June), 358 ff; *Année Dominicaine,* VI (June 2), 45 ff; BZOVIUS (Bzow-

With Paul, his superior, Sadoc journeyed through northern Italy, Tyrol, and Upper Austria into Hungary. This was in 1221. He seems to have taken charge of the three candidates whom the missionaries gained through their sermons at Enns.[2] That he was a man of zeal and eloquence is evidenced by the fact that Saint Dominic selected him for so trying a mission. As is the case with not a few most efficient workers in every age, especially if they are quiet characters, the historians rarely, if ever, mention him personally. Still the preceding sketch of Paul of Hungary affords some idea of Sadoc's apostolic activity. The two men must have often labored hand in hand during the years they were together. A further idea may be gleaned from the outlines of the lives of Saint Hyacinth and Blessed Ceslas, for Sadoc's last toils were in Poland.

There are indications that, because of his exemplary life, rare piety, and good judgment, our blessed was often employed in the training of candidates for the Order and in the preparation of the younger brethren for the apostolic life. Yet there are no positive records to that effect. For some years he was prior of the convent at Agram, Hungary.[3] Similarly, as will be seen, the man of God ended his earthly career in such a position.

Just when Blessed Sadoc was called, or sent, from Hungary to Poland it would be impossible to say. However, in 1260 we find him prior of Saint James' Con-

ski), XIII, col. 689-690; FRACHET, de, *Vitae Fratrum* (Reichert ed.), p. 305; MAMACHI, 644-645; MARCHESE, III, 363 ff; MORTIER, *op. cit.*, I, 135 and *passim;* PIO, col. 61-62. (Ed. note).

[2] See de Frachet, as above, and the sketch of Paul of Hungary.

[3] DE FRACHET, as in note 1.

vent, Sandomir.[4] The traditions of his wise, kindly, and spiritual government of that community which have come down to us, and which are borne out by the conduct of its members in the catastrophe soon to be recounted, lead one to fancy that he had been superior there for some years before that sad event. During this time, we can but believe, he preached not merely in Sandomir itself; for his zeal must have taken him into many places of the kingdom, if not even throughout its length and breadth.

How the holy Friar Preacher escaped death, or fared at the hands of the Tartars, in the calamitous times when Paul of Hungary and so many of his confrères received the crown of martyrdom, and Hyacinth and Ceslas were saved only by miracles, possibly will never be known. Sadoc certainly passed through that awful epoch. But, in the end, he became a victim of the same merciless marauders. Late in 1259, or early in 1260, the Tartars again overran Russia in the same way as they did in 1240 and 1241. From Russia they swept into Poland, where they sacked and burned Lublin and other cities. Carnage and devastation marked their course everywhere.[5]

Finally, under their leaders, whom the Polish his-

[4] The Dominicans had two houses in Sandomir—Saint Mary Magdalen's, and Saint James'. Father Touron places the martyrdom at Saint Mary Magdalen's. We follow Father Mortier in saying Saint James', for he had the advantage of later historical research. (Ed. note).

[5] Some writers place Blessed Sadoc's death in 1241, or the same year as that of Paul of Hungary, which is not altogether unnatural, as they had labored together. At the end of his sketch, Father Touron speaks of this, and shows his disinclination to go against these. Yet he clearly indicates his belief that it was in 1260. We have taken this latter year all through our sketch, for it is that given by later authors, who had the advantage of fuller historical research. (Ed. note).

torian, Rev. Martin Kromer, calls "Nogaio" and "Celebuga," the barbarians laid siege to Sandomir, a strongly fortified city on the Vistula.[6] Night and day they strove to take the place by storm, but in vain. Not only did Blessed Sadoc bravely remain with his people; he kept his community there also. Together with the students, novices, and lay brothers, there were forty-nine religious of his house thus shut up within the municipal walls. While the holy prior trusted in the goodness of God, he knew that his brethren would not hesitate to purchase the crown of heaven at the price of their lives. Possibly he also felt that their blood might, in the designs of providence, bring peace and quiet to Poland, as well as redound to the good of religion.[7]

Sadoc did not permit the turmoil of the time, or his labors among the distracted faithful, to interfere with the regular exercises of the community. It was while engaged in one of these that they received their warning. After that part of the divine office called matins, the novice appointed to read the martyrology, which notes the saints whose feasts fall on the next day, suddenly faltered and stood aghast. Then, with his voice scarcely under control, he read: "At Sandomir, the sufferings of forty-nine martyrs" (*Sandomiriae, passio quadraginta novem martyrum*). Quite naturally, everyone was stupefied at so strange and unexpected an announcement. The superior called for the book. There were the words written in letters of gold. They disappeared after the community had seen them.[8]

[6] *Acta Sanctorum,* XXI, 358.

[7] There were likely other fathers of the house who were engaged in missionary work, when the Tartars surrounded Sandomir, and were thus not included in the massacre. (Ed. note).

[8] BZOVIUS, XIII, 689.

Some writers tell us that our blessed then knew by inspiration what was to happen. Be this as it may, his keen religious instinct would have revealed to him the fate of himself and confrères. When the prayers were finished, although there seemed to be no danger of the strongly fortified town being taken by the enemy, he gave his colleagues a brief conference, in which he assured them that they were all to be martyrs, and urged them bravely to prepare for the glorious conflict. He felicitated them that their fortune was to be so happy. Needless to say that his words produced a profound impression.

This extraordinary occurrence was on the first day of June; the year 1260. Meanwhile, the Tartars resorted to fraud and imposture that they might gain possession of Sandomir, which they had failed to carry by storm. At their instigation, some Russian officers who had turned traitors to their own country and accepted places in the army of the enemy arranged a parley with the leaders of the Poles. These were persuaded that, if they visited the camp of "Nogaio" and "Celebuga," easy terms of peace could be made, that neither the city would be injured, nor the people molested, and that much suffering would be spared. Hardly had they reached the place where they thought the conference would be held, when the barbarians, now that its defenders were without commanders, rushed upon Sandomir, and took it by a vigorous assault.[9]

Never did unwise trust cost more dearly. The Tartars, innately brutal, were always known to be cruel in proportion to the resistance with which they met. On

[9] *Acta Sanctorum*, XXI, 358.

this occasion both their inhumanity and their villainy were consummate. The city was pillaged and destroyed. The streets ran with blood. When the fiends grew weary of butchering with the sword, they drove crowds of people to the banks of the Vistula, where they were drowned in the river.[10]

It is now time to return to Blessed Sadoc and his community. In expectation of their baptism of blood, they prepared for the ordeal, so repugnant to the instincts of nature, by confession, prayers, communion, and thousands of acts of love. Under the noble example of their superior, they offered their lives to God as a sacrifice for the sins of the world. With the same regularity as before the choral exercises were carried out the two days and a night that intervened between the supernatural admonition and the martyrdom. On the evening of June 2, 1260, compline was sung as usual. After this, the forty-nine Friars Preacher, in accordance with the custom of their Order, marched out of the choir in procession and down the main aisle of the church, singing the *Salve Regina*.[11]

Possibly an expectation of rich booty combined with their hatred of Christianity to cause the Tartars generally to begin their work of devastation, after a city had fallen into their hands, by pillaging the Catholic churches. At any rate, these sacred edifices were ever among the first structures visited and despoiled by them. So it happened in Sandomir. Blessed Sadoc and his community had just reached their places in

[10] *Ibid.* Kromer, whom the *Acta* quotes, feels quite certain that this took place in 1260; but the authority of Dlugosz, who assigns it to 1259, causes him to waver. The later authorities give 1260. (Ed. note).

[11] For the different opinions about the year of Sadoc's death see note 5. All agree in placing it on June 2, whatever the year. (Ed. note).

Saint James', when the barbarians rushed upon them.[12] In a moment the forty-nine lay dead in the main aisle. Of the martyrs sixteen were priests; three deacons; four subdeacons; eight or nine in minor orders; nine or ten professed students; five still in their noviceship; and three lay brothers.[13]

Because of his zeal, virtue, and model life, Blessed Sadoc had been held in veneration wherever he labored. After death, the devotion towards him not only grew, but was also extended to his companions in martyrdom, whom he guided to a port of spiritual safety in a time of danger. Blessed John Prandota, bishop of Cracow, and Boleslaw V, king of Poland, and called "the Chaste," sent representatives to Rome that they might lay the case of these athletes of Christ before Alexander IV, as well as make known to him what the Catholics had suffered at the hands of the Tartars; for many of them had certainly died in the cause of their religion. The Holy Father, to show his sympathy and still further to quicken the faith of the people, accorded to all who visit the church of Sandomir on June 2 the same

[12] See note 4 about the two convents in Sandomir. For the reason assigned there, we follow Father Mortier in giving the name of this church as Saint James, instead of Touron, who says Saint Mary Magdalen's. We found no reference to the fathers of the other house in Sandomir at this time. Possibly, because of the size of the city, the need of laborers, or other cause, it was closed after the earlier irruption of the Tartars. (Ed. note).

[13] The *Année Dominicaine* (VI, 47-48) gives their religious names as follows: (the priests) Sadoc, Paul, Malachy, Andrew, Peter, James, Abel, Simon, Clement, Barnabas, Elias, Bartholomew, Luke, Matthew, John, and Philip. The deacons were Joachim, Joseph, and Stephen; the subdeacons Thaddeus, Moses, Abraham, and Basil; those in minor orders David, Aaron, Benedict, Onuphrius, Dominic, Michael, Mathias, Timothy, and probably Maurus; the professed students possibly the Maurus just mentioned, Gordian, Felician, Mark, John, Gervasius, Christopher, Donatus, Medard, and Valentine; those still in their novitiate Daniel, Tobias, Macarius, Raphael, and Isais; the lay brothers Cyril, Jeremiah, and Thomas. (Ed. note).

indulgences that can be gained by an attendance at Saint Mary of the Martyrs, Rome.[14]

It is worthy of note that the fact that Sadoc and his companions went to death, while engaged in the chant of the *Salve Regina,* gave rise to the custom in their Order of softly singing the same prayer to the Blessed Virgin at the bedside of its members in their last moments. Marvellous things have been recorded in connection with the glorious triumph of these Friars Preacher. For instance, our Lady, whose honor they died praising under the title of "Mother of Mercy," is said to have been seen to open the gates of heaven for them. Persons worthy of credence declared that they often saw the exterior of the church in which they died illuminated by forty-nine brilliant stars. Others bore witness to the same number of beautiful candles around the altar erected in honor of the martyrs, which had been lit and placed there by no human hands. Out of veneration, a large picture was painted over this altar, in which they are portrayed on their knees under the mantle of the Blessed Virgin, and holding lighted candles in token of their victory.[15]

This devotion for our athletes of the faith has continued down through the course of ages. It is especially strong in Poland and Sandomir. Pius VII not only took official recognizance of this fact, but also granted the Order to which they belonged permission to recite the divine office and say mass in their honor on June 2, the day of their martyrdom.

[14] BZOVIUS, col. 690; MATHIAS of Miechow, *Historia Poloniae* (?), Book 3, Chap. XLIV.

[15] *Année Dominicaine,* VI, 48.

BLESSED MANNES GUZMAN

None of the early historical writers of the Order fail to mention Blessed Mannes. His stock was not the least noble among the grandees of Catholic Spain. His parents were Felix Guzman and Jane of Aza, in whose veins also ran some of the best blood of Old Castile. On both sides Mannes could count brave defenders of his country. But what was of infinitely greater importance to him were the holy lives of his own immediate family. His father was a splendid type of the Christian gentleman. His mother has been raised to the honors of the altar under the name of Blessed Jane. His eldest brother, Anthony, became a model priest, who devoted his life to the care of souls, the welfare of the poor, and the aid of the sick, and died with a great reputation for sanctity. Dominic, the youngest and perhaps the only other child, became the founder of the Friars Preacher. He is canonized. Surely this is a record of which any one might well be proud.[1]

[1] *Acta Sanctorum*, XXXV (first vol. for August), 383, Nos. 128 ff; 383-384; 440, No. 429; 547, No. 39; ALBERTI, fol. 179; *Année Dominicaine*, VII (July 30), 819 ff; BALME (Francis, O. P.)—LELAIDIER (Paul, O. P.), *Cartulaire de Saint Dominique*, II, 379, and III, 79 ff; BZOVIUS, XIII, col. 306; CASTILLO, p. 54; FRACHET, de, p. 67; GUIDONIS (Gui), Bernard, O. P., *Historia Fundationis Monasterii Pruliani* (in Dom Edmond Martène's *Collectio Amplissima)*; MALVENDA, pp. 176 ff; MAMACHI, pp. 373, 494, and appendix, col. 365; MORTIER, *op. cit.*, I, 29, 90, 104; PIO, col. 14; QUETIF-ECHARD, I, 16, 37.

It must have been through some oversight, or mishap, that Marchese failed to mention Blessed Mannes in his *Sagro Diario Domenicano*. The early writers, as a rule, believed that Saint Dominic had only two brothers, and that he had no sisters. Yet the *Lives of the Brethren (Vitae Fratrum*—Reichert ed., p. 67) tell us that two of his nephews entered the Order and led holy lives. Similarly, Father John Anthony Flaminio (in his *Vita Sancti*

Blessed Mannes first saw the light of day in the ancestral castle, Caleruega, Old Castile. The date of his birth can only be estimated from that of Saint Dominic (1170), than whom, we are told, he was a number of years older. Like Anthony, he chose the ecclesiastical state at an early age. Of his ordination to the priesthood and where he made his studies we know nothing. However, Spain was most likely the theater of both. The earlier writers of the Order, while reticent about these things, all tell us that he was of a retiring disposition, and much given to prayer and contemplation.[2]

Yet an apostolic zeal evidently burned in his breast. Almost immediately after the return to Spain of the Right Rev. Didacus (or Diego) de Azebes (often called de Azevedo), bishop of Osma, whom Saint Dominic had accompanied to Rome, Mannes set out for France. From the bishop he learned the need of missionaries in Languedoc, where Dominic had been left to combat the errors of the Albigenses. Possibly de Azebes, for he was a saintly prelate, suggested that Mannes should also take up this work. At any rate, we find him with his younger brother before the close of 1207. From this time the two men, for they were cast in the same spiritual mold, toiled hand in hand for nearly ten years that they might free the Church of southern France from the poison and turmoil of heresy, and restore it to its former peace and beauty.

Not once in all this time did Mannes take a vacation,

Dominici—quoted by *Acta Sanctorum*, XXXV, 384, N. 134), and Galvanus della Fiamma (in his *Chronica Ordinis Praedicatorum*—quoted by Mortier, *op. cit.*, I, 2) tell us that Saint Dominic had a sister, and perhaps another brother. (Ed. note).

[2] See *Vitae Fratrum*, by Gerard de Frachet, and almost any of the works mentioned in note 1.

or pay a visit to his native land, which he loved none the less because he had dedicated himself to the service of God. He felt that his place was where religion needed his attention so sadly. His zeal was tireless; his efforts unceasing. Perhaps on no other did Dominic depend so much. Doubtless, if the full truth were known, history would have to associate Mannes more closely with the saint's success, as well as give him more credit for the part he played in the conversion of the Albigenses. No danger or hardship could cause him to falter in his labors. He was a splendid preacher. Like Dominic, he intermingled prayer with his sermons and instructions. By his shining virtues and mortified life he wielded a stronger influence for good, whether among the faithful or those who had wandered from the path of truth, than by his eloquence.

One of Blessed Mannes' most striking traits seems to have been his humility. He knew not the meaning of the word pride or jealousy. The one thing he sought was the glory of God and the salvation of souls. Although older in years, he obeyed his brother as a dutiful son does the will of his father. When Saint Dominic established his Order, Mannes was among the first to place himself under his standard, and to receive the habit. Thus we find him among the "sixteen" zealous men whom God selected as the foundation stones on which to build the Order of Friars Preacher. One would be perfectly safe in the assertion that, when (August 15, 1217) the chosen little band took their religious vows on bended knees before the patriarch, not one of them entered into the ceremony with a better heart, or in more of a spirit of self-sacrifice, than Blessed Mannes.

This event took place in the conventual church of the Dominican Sisters, Prouille, southern France. The annals of Prouille are very explicit in the matter. From their statement and that of Father John of Navarre about the time of his entrance into the Order, which he made in his testimony to the holy life of Dominic to the papal commission appointed to examine the saint's cause for canonization, it would seem that the sixteen brethren had taken their vows at Saint Romanus', Toulouse, after Innocent III sanctioned the foundation of the Order. However, after its confirmation by Honorius III, Dominic had them renew their profession. Such was his love for Prouille, around which so much of his work centered, that he chose this place for the ceremony, and as the point of their departure for the various countries to which he sent them.[3]

Blessed Mannes was chosen as one of those who were to start a house of the new Order in Paris. He had six companions—Matthew of France, who was the superior; Bertrand of Garrigue, so called from the place

[3] There was formerly no little discussion about where the first sixteen disciples of Saint Dominic made their religious profession. Touron says they made it at Saint Romanus', Toulouse, in 1216; and the testimony of John of Navarre leaves no doubt but that he made his first profession there. Mortier *(op. cit.,* I, 90) says they renewed their vows at Prouille. This was on August 15, 1217, after the Order's confirmation by Honorius III. Mamachi (page 409) speaks of the difficulty caused by the apparent contradiction between the testimony of John of Navarre and the Annals of Prouille, in de Percin's *Monumenta Conventus Tolosani.* It seems quite certain that Dominic, on his return from Innocent III in 1216, took his little clientele to Prouille that they might deliberate on the choice of a rule for the proposed Order in the quiet of that secluded and devotional spot. The saint certainly had a strong affection for Prouille. Possibly Blessed Mannes loved the place but little less. In any case, he was there for all the events we have mentioned; for he was one of his brother's earliest and most faithful co-laborers. (Ed. note).

of his birth, a little town in southern France;[4] Lawrence of England; the two Spaniards, John of Navarre and Michael de Fabra; and Oderic of Normandy. The last mentioned has the distinction of being the Order's first lay brother. They travelled in two parties. That composed of Mannes, Michael, and Oderic reached their destination first, September 12, 1217, being the day of their arrival in the great French capital.

For a while the fathers were obliged to live in a house near Notre Dame Hospital, in the center of the city. But their zeal, eloquence, and model lives soon won them many friends. Among these was John de Barastre, a celebrated master of the University of Paris, dean of Saint Quentin, and a royal chaplain. The noted ecclesiastic had established a hospice for strangers near the gate of the city called *"Porte d'Orleans."* The hospice bore the name of Saint James. This he now conferred on the homeless Friars Preacher, and they took possession of it August 6, 1218.[5] It became the famed Saint James' Convent and Studium, than which none is more celebrated in the Order.

Thus Blessed Mannes was one of the founders of this well-known institution, which played a conspicuous part in the history of the University of Paris. His sermons are said to have borne rich fruit in the French capital, for he had a splendid gift of oratory. Besides, he was endowed with an extraordinary personal magnetism; while his kindly, open, and friendly disposition exercised a strong influence over souls. Few could resist his appeals for a better life.

[4] This man is often called Bertrand of Garrigua because of the Latinized name of Garrigue. (Ed. note).

[5] MORTIER, *op. cit.*, I, 91; FLEURY, *op. cit.*, XVI, 436 ff.

Just when the subject of this sketch left Paris, where he was much beloved, the writers do not tell us. But it is known that Saint Dominic himself sent him from there to Madrid, Spain; and from this we can form a most reasonable conjecture as to the time when Mannes returned to his native land, which he does not appear to have seen since 1207. While in Spain in connection with affairs of his Order, Dominic found Peter of Madrid organizing some pious ladies for a religious community in that city. The saint gave them the habit, admitted them to their vows, and started the construction of a convent for them. This was early in 1219. From Spain he made his way to Paris. While in this city, which he reached before the middle of the same year, he evidently appointed Blessed Mannes to take charge of the sisters in Madrid, and sent him to the Spanish capital; for we find him there shortly afterwards.[6]

Several things, no doubt, conspired to bring about the choice of Mannes for this position. He was growing old, and long years of hard missionary labor must have begun to tell upon his strength. He was a most spiritual, devout, and prudent man, which recommended him for such a charge. His disposition led him to prefer a quiet, retired life, in which he could give himself more to prayer and contemplation, to one of activity among the people. Besides, his practical turn of mind rendered him a suitable person to superintend the temporal affairs of the sisters, whose cloistered state made this difficult for themselves. The holy man called their convent Saint Dominic of Silos, which he doubtless

[6] BALME-LELAIDIER, *op. cit.*, II, 240, 379.

did because his own brother was named after the Cistercian abbot.

From Madrid Blessed Mannes attended the second general chapter of the Order, which was held at Bologna in 1221. Through him, on his return, Saint Dominic sent a letter to the youthful community of Spanish sisters, which is of no little interest because it is the only authentic writing of the saint which has survived the ravages of time. In it he tells them, briefly, of the joy it gave him to hear, through his brother Mannes, of their piety and of the completion of their convent. Both the one and the other are largely due to Mannes' exertions. He is, therefore, constituted their ecclesiastical superior, with almost plenary powers.[7]

Very probably the holy man held this position the rest of his days, for we find no record of him elsewhere. With this work, we doubt not, he combined no little preaching in and around Madrid. At times perhaps his confrères took his place at the sisters' convent, while he labored in more distant localities. His life as a religious is said ever to have been edifying to his brethren and useful to his fellowman. Some place his death in 1230. Others say that he died about this time (*"circiter* 1230").

But the *Année Dominicaine* informs us that Roderic "de Cerrate," a Spanish Dominican of the thirteenth century, states (in his *Vitae Sanctorum)* that, after Saint

[7] *Ibid.*, III, 79. The original of even this letter can no longer be found. Father Ferdinand de Castillo, who discovered it, translated it into Spanish. From this language it has been translated back into Latin. See page 78 of the volume noted at the beginning of this note. The editors of the *Cartulaire de Saint Dominique* think this letter was written at the general chapter of 1220. But for reasons that will appear in the sketch of Peter of Madrid we think as stated in the text. (Ed. note).

Dominic's canonization, Mannes went to Caleruega and persuaded the people to erect à church in honor of his brother; that he told them a modest edifice would do for the time being, for Dominic would see that a larger one should be built later; and that this prophecy was fulfilled some thirty years later.[8] This would make the holy Friar Preacher die, at the earliest, in 1234 or 1235. It would also explain how he came to be buried in the Church of Saint Peter attached to the Cistercian monastery near Gumiel de Izan. The monastery is not far from the birthplace of Dominic and Mannes, whose ancestors were laid to rest in its temple of prayer. Most probably, therefore, Mannes became sick while engaged in this work of piety, died with the Cistercians, and was buried in their church, for the simple reason that his own Order had no house in that part of Spain.

During life the missionary had been considered a saintly man and a perfect imitator of the virtues of his brother, Saint Dominic. Not long after his death, miracles began to be wrought at his tomb in such numbers that it became a place of pilgrimage. Because of this his relics were transferred to a more honorable place. Strange to say, Father Chrysostom Henriquez, a Cistercian writer, (in his *Menologium Cistersiense)* represents the Friar Preacher as a Cistercian. However, this author has been criticized more than once for inaccuracies and carelessness. Not only did Dominican writers correct him in this instance; for Mamachi, who says that Henriquez could not have read the epitaph on Blessed Mannes' tomb, informs us that another Cistercian author, Father Angelus Manrique, states most

[8] *Année Dominicaine,* VII (July 30), 822. See also MAMACHI, p. 14.

positively (in his *Annales Cistercienses)* that he was a Dominican and a brother of Saint Dominic Guzman.[9]

Reports of the cures obtained through intercession to the man of God soon became widespread. Devotion towards him grew particularly pronounced throughout Spain. In the Diocese of Osma, and especially around Caleruega, he was considered one of the popular saints. More than once petitions for at least his beatification were forwarded to Rome. Although these were not acted upon, the veneration in which Mannes was held rather waxed stronger than decreased with the course of time. For this reason, some six hundred years after his death, the former Camaldolese monk, Mauro Cappellari, who ascended the throne of Peter in 1831 under the name of Gregory XVI, beatified him, and granted his office and mass to the Order of Preachers. July 30 was set apart as his feast day.

[9] MAMACHI, p. 373. The blessed's name is spelled in various ways by the different writers. Mames, Mannes, Manes, and Mamertus are all found. Mamertus is certainly a latinization of it. If it were Manes, most likely the Spanish tilde should be used over the n. Castillo, himself a Spaniard, always spells it Mannes; and this we have adopted, for it seems to be the correct name. In regard to Father Chrysostom Henriquez, who inserted Blessed Mannes in his *Menologium Cistersiense* as a Cistercian, it should be noted here that the *Catholic Encyclopedia* (VII, 219-220) has an article on that able writer which shows that Abbot Claud Chalemot, another historian of the same order, reproaches Henriquez for omitting the names of a number of Cistercians and for putting others in his *Menology* who never belonged to the order. (Ed. note).

MATTHEW OF FRANCE, DOMINICAN ABBOT

The names "Matthew of France" and "Matthew the Frenchman," which all the early writers give to this disciple of Saint Dominic, leave no doubt as to his native land. Of his parents, or the date of his birth, nothing positive is known. Those who say he first saw the light of day in Paris simply conclude this from the fact that he studied there. Others who give this honor to the domain of the former house of the de Montforts, between the French capital and Chartres, merely draw their inference from his connection, as a priest, with Simon de Montfort. Neither assertion, as may readily be seen, rests on any solid basis. It is certain, however, that he was a student at the University of Paris; that he attended the course given by the renowned professor of canon law, Blessed Reginald of Orleans; and that he distinguished himself as a scholar.[1]

After his ordination, but just how long afterwards it is not known, Matthew became associated, in an ecclesiastical capacity, with Count Simon de Montfort. This was in 1209, when the army of the crusaders entered Languedoc to combat the Albigenses. Through

[1] ALBERTI, fol. 79; *Année Dominicaine,* II (February), 67 ff; BALME-LELAIDIER, *Cartulaire de Saint Dominique,* II, 15, and III, 58-59, 385, 387; CASTILLO, pp. 53-54, 56; CHAPOTIN, Dominic, O. P., *Histoire de la Province de France;* MALVENDA, pp. 170, 175, 221; MAMACHI, pp. 365-366, 410-411, 641; MORTIER, I, 27, 29, 90, 93, 104, and *passim;* PIO, Col. 12; QUETIF-ECHARD, I, 92; STEPHEN of Bourbon (mss.), *De Septem Donis Spiritus Sancti,* or *De Diversis Materiis Praedicabilibus.* We have added a great deal to this sketch from the *Année Dominicaine* and Chapotin. Matthew of France was rather neglected by the earlier writers; but these two works have made amends for this oversight. Some give Ile de France, an old province of which Paris was the capital, as his birthplace. (Ed. note).

his exemplary life, ability, and good judgment, Matthew soon ingratiated himself with de Montfort. Indeed, the count not only manifested his esteem for the zealous priest, but also honored him with his confidence.

When the City of Castres, now itself an episcopal seat, but then in the Diocese of Alby, fell under the authority of de Montfort, he used his right of patronage to establish a body of twelve canons in the Church of Saint Vincent Martyr. This measure was adopted as a means to suppress Albigensianism and to restore the practices of the Catholic religion. Matthew of France was placed at the head of this ecclesiastical group as its dean, or prior; for de Montfort adjudged him the man most capable of carrying out the purpose of its institution, as well as the most apt to devote his energies thereto. In the designs of heaven the arrangements seem to have been intended for the furtherance of the plans of Saint Dominic.

The church of the canons at Castres was dedicated to Saint Vincent Martyr of Saragossa, whose relics had been brought there long after his death. Dominic had a deep devotion to him, for he had died in defense of the faith, and was a popular saint in Spain. Whenever in the vicinity of Castres, on his journeys to and fro through Languedoc, the itinerant missionary among the Albigenses, if he could possibly find the time, did not fail to visit Saint Vincent's Church. More than once he gave the entire night to prayer in the sacred edifice. Several times he was seen lifted in the air during his raptures of devotion.

Simon de Montfort and Saint Dominic were close friends; so were Dean Matthew and de Montfort. This fact alone would naturally have brought the two

distinguished ecclesiastics together on quite amicable terms. But Dominic's visits to Saint Vincent's gave Matthew an opportunity to learn at first-hand the holy man's virtue and spirit of prayer. There can be no doubt but that Dominic often received hospitality from the canons and their zealous superior. No less certain is it that Matthew, for he was a true churchman athirst for the salvation of souls, accompanied the saint on some of his apostolic jaunts. The more he saw of the spiritual harvester, the stronger and tighter grew the bonds of love and esteem by which he felt himself drawn towards the man of God, with whose spirit he became enamored.

Accordingly, when Dominic made known to him his design of establishing an apostolic Order, Matthew offered his services for the project at once. In his conviction that God now beckoned him to just such an august ministry, the prior of the canons at Castres did not hesitate to relinquish his benefice in exchange for this new way of laboring for the defense of the faith, the conversion of sinners, and the recall of those who had apostatized. For him a life of poverty, privation, and hardship had no horrors, if only it enabled him to win souls to Christ. From this time, Dominic became his model ambassador of heaven still more emphatically than he had been before. He placed himself under the guidance of the saint, and his subsequent life was in perfect accord with these noble sentiments.

When Dominic went to Rome with Fulk of Marseilles, bishop of Toulouse, to secure the confirmation of his proposed Order, he left Matthew at Toulouse as one of his disciples. This was in the late summer or early fall of 1215. While the saint was absent, the

former canon yielded to none in his zeal and labors in behalf of religion. On the return of Dominic, in the first days of April, 1216, Matthew was among those who received him with open arms.[2]

Innocent III, it will be recalled, accepted the Order in principle, but did not formally confirm it. He told the saint to go back to Toulouse, gather his disciples around him, together with them choose the rule of some pre-existing order, and return to the Eternal City. Then he would give the religious institute his final approbation. For deliberation on a choice of so much importance Dominic took his confrères, who now numbered sixteen, to his beloved Prouille. Matthew was among them. By an unanimous voice they selected the rule of Saint Augustine of Hippo. Matthew then returned to Saint Romanus', Toulouse, where he combined, for perhaps more than a year, the practices of the religious life with the apostolic ministry; for, on the strength of Innocent's virtual approval of the Order, he had taken his vows.

Meanwhile, Innocent died, and was succeeded in the papal chair by Cardinal Cencio Savelli, who took the name of Honorius III.[3] This Pontiff formally confirmed the new Order on December 22, 1216. Dominic, who was in Rome for the occasion, reached Toulouse on his return journey in May, 1217. The next two months or more must have been given largely to serious deliberation about the new Order, its aims and purpose, and the means to insure its success. The part taken in

[2] GUI (or Guidonis), Bernard, O. P., *Historia Fundationis Monasterii Pruliani,* quoted in *Acta Sanctorum,* XXXV (first vol. for August), 439, No. 428.

[3] The great Innocent III was Cardinal Lotario di Segni. (Ed. note).

this by Matthew of France may be seen by what we have now to relate.

One of the questions discussed was the dispersion of the little band of missionaries to the four winds, that they might begin the work of establishing the Order and spreading its apostolate in various countries at once. In this, it would seem, all the rest objected to Dominic's resolve. Even Bishop Fulk and others not of the Order opposed it. Yet, as the saint could not be changed on this point, they graciously acceded to his wish. Another matter that came up for consideration was Dominic's all-consuming desire to devote himself to the conversion of the infidels in the near east. Evidently, though it must have been hard for them to do it, they acquiesced in this also. Some writers tell us that, in anticipation of such missionary labors, the holy man now began to let his beard grow.

Beloved Prouille, where he had started the Dominican Sisters nearly eleven years before (in December, 1206), and which had been the center of his apostolate for ten years, was chosen by Dominic as the place where the stamp of final approbation should be put on all that had been decided. Thither, therefore, he sent (or led) the community of Toulouse. Doubtless, at Prouille, a short time of retreat and prayer preceded the consummation of what had been previously discussed. There, on August 15, 1217, the little band of missionaries renewed their vows, possibly to insure their validity in virtue of the Order's formal confirmation by Honorius. At the same time, they received assignments to their respective spheres of activity.

Before the dispersal of the brethren for their missions, in order to forestall the possibility of the Order

being left without a head, in case he should die or become a martyr among the infidels, Dominic held an election for the choice of one to be what we would today call vicar general of the institute. When the votes were counted, Matthew of France seems to have been the preference of everyone. He was given the title of Abbot. As will be seen later, this title was suppressed shortly afterwards, probably at his own instigation. Thus Matthew is the only person in the history of the Order who ever held it. The fact of the universal choice of him to rank next to Saint Dominic in the religious organization shows clearly the high esteem in which he was held by his confrères, as well as by the Order's patriarch and founder.

In the dispersion of the brethren Dominic chose Matthew of France as head of the band designated to found a house in Paris. With him were associated Fathers Mannes Guzman (Dominic's own brother), Bertrand of Garrigue, John of Navarre, Michael de Fabra, and Lawrence of England, and Brother Oderic of Normandy. Matthew was most likely detained in southern France for further consultation on the Order with Saint Dominic, for we are told that he and those who travelled with him did not reach the city until about three weeks after Blessed Mannes, who arrived there September 12, 1217. For nearly a year the fathers lived in a rented house, for they had no means with which to secure one of their own.[4]

But finally Matthew obtained, through a gift, the Hospice of Saint James from Master John de Barastre, as recorded in the sketch of Blessed Mannes. De Bar-

[4] See also *Année Dominicaine*, II, 72-73, and MORTIER, I, 27, 29, 90. (Ed. note).

astre, who some think was of English birth, had attained a high distinction in the ecclesiastical and learned circles of the French capital. His zeal and charity were proverbial. August 6, 1218, Matthew installed his community in this hospice, which later became the Saint James' Convent famed in history as one the world's great centers of intellectual and religious activity. From the church and convent the street on which they stood, the municipal gate in the vicinity, and the city suburb later received the name of Saint James. The fathers came to be called Jacobins. They objected, but the popular parlance prevailed against their wishes. After the French Revolution, prejudiced and ill-disposed writers not infrequently applied the name to the French Friars Preacher, or even to the Dominicans in general, as an opprobrious epithet, intimating thereby that they held principles akin to those of the revolutionists who often gathered in their suppressed convent.

Although he met with a cordial reception from many of the university people, Matthew's first days in Paris were far from easy. Fearful of the spirit of the new Order, the ecclesiastics, as a rule, used it quite rudely. Indeed, it took all the authority of Honorius III to win fair treatment for the fathers at first.[5] Blessed Reginald of Orleans was sent from Bologna to Paris that he might aid in the establishment of confidence by his unparalleled eloquence. In spite of the opposition, however, Matthew had meanwhile received a number of splendid candidates. Thus, when Saint Dominic arrived at Saint James', before the middle of 1219, he found it filled with some thirty fathers. In accordance

[5] The *Année Dominicaine* and Father Chapotin (as in note 1) give a number of documents on this subject. (Ed. note).

with his principle of quick action, he forthwith sent confrères to establish houses at Limoges, Reims, Metz, Poitiers, and Orleans. Despite the unfriendly feeling, Matthew's work bore these fruits in less than two years.

It will not be amiss to mention some of the earliest recruits whom Matthew clothed with the habit and admitted to profession. They show the kind of men whom he won to the Order. Among them were: Vincent of Beauvais, one of the most remarkable scholars of his age—Peter of Reims, who became bishop of Agen—Andrew of Longjumeau, who was papal ambassador to the tartars, and accompanied Saint Louis of France on his expedition to free the Holy Land from the Turks —Geoffrey de Blévex, one of the most noted professors in the University of Paris—Philip, founder of the convent at Reims—Lawrence of Fougères, who was noted for his writings—Henry of Marsberg, whose eloquence held Paris spellbound—Guerric, founder of the convent at Metz, and celebrated for his holiness and miracles—William, a man of eminent sanctity and founder of the convent at Poitiers—Stephen of Bourbon (or Belleville), a prolific writer and one of France's most apostolic men.[6]

Many others of perhaps not less fame might be named among those whom the holy man admitted to the Order during his priorship in Paris. Indeed, Father Touron says his eulogy might be written by the mere mention of them. Blessed Jordan of Saxony, a veritable marvel of executive ability and personal magnetism — Gerard de Frachet, to whose *Vitae Fratrum* the Friars Preacher owe the preservation of much of their

[6] *Année Dominicaine*, II, 75.

history—and Henry of Utrecht, a model of eloquence and a mirror of purity, might suffice to satisfy the spiritual pride of anyone. Matthew obtained many recruits from the students of the University of Paris, of which he himself had been a pupil. His disciples toiled in various countries, as well as in every sphere of intellectual, religious, and spiritual activity. They won renown for themselves; they magnified the outward glory of God; they advanced the cause of the Church; they made easier the way to heaven for countless numbers of souls.[7]

By a happy combination of strength and determination with justice, good judgment, prudence, kindness, and wise diplomacy, the venerable prior not only gradually bridged over the difficulties that came from the clerical element who represented the parishes of Paris, but even won their hearty friendship. All the early writers praise his demeanor in this matter. Blessed Reginald, sent from Bologna to aid him, did not live long enough to be of any great assistance in the affair.[8] By the time of the first general chapter, which opened in Bologna, Pentecost Sunday, May 17, 1220, the opposition was in a fair course of settlement.

From the fact that his presence is not mentioned in the records some writers conclude that Matthew did not attend this chapter. Yet his rank and position in the Order overcome this argument of silence, for it is certain that the early annals are far from complete, and convince us that he must have taken part in the impor-

[7] *Ibid.*, II, 84.

[8] Blessed Reginald lived only a few months after reaching Paris. (Ed. note).

tant assemblage.[9] Be this as it may, it is the general opinion that the title of abbot was suppressed at this time. That of provincial for the head of a province, and that of prior for the head of a convent were adopted in its stead at the next assembly, of which we have now to speak.

The same kind of incomplete and unsatisfactory records confront us in regard to the second general chapter, which assembled in Bologna on May 30, 1221. Matthew's attendance at it is not noted. Still we have the same reasons for believing he was there as in the case of the previous chapter. The Order was then divided into provinces. Possibly because led by Father James Echard, who is at times somewhat hypercritical, Father Touron says nothing of Matthew's appointment as the first provincial of that of France. Yet the very positive statement of the careful Father Bernard Gui (or Guidonis, as he is often called) to that effect seems to leave little or no room for doubt that this honor was then conferred on the venerable superior of Saint James', Paris. Dominic would hardly have overlooked a man of his ability, character, and standing. Most of the earlier writers follow the statement of Father Gui, and one can but feel that they are right.[10]

Saint Dominic died two months after the close of this chapter—August 6, 1221. Thus the question arises Who governed the Order from that time until May 22,

[9] BALME-LELAIDIER, as in note 1, II, 15, III, 58-59. One can hardly refuse to accept the conclusion of these authors. (Ed. note).

[10] *Ibid.*, III, 385, 387; CHAPOTIN, *op. cit.*, p. 43; MAMACHI, p. 641. All the writers speak in terms of the highest praise of Father Bernard Gui, whose writings bear evident signs of his great research, care, and scrupulous exactness. It should also be noted, in this connection, that the Province of Provence (now Toulouse) was established in France by the general chapter of 1221, with Blessed Bertrand of Garrigue as its provincial. (Ed. note).

1222, when the next general chapter met at Paris? Mortier discusses this matter; and, in the absence of any record, he feels that some unrecorded provision must have been made (in 1220 or 1221) for such a contingency. If any law of the kind did exist, and it was in accord with that which was enacted somewhat later, by virtue of it the chief authority in the Order devolved on Matthew of France for these ten months and more as head of the province in which the next general chapter was to be held. It may be, too, that the authority and rank (without the title) given him at Prouille had not yet been revoked. [11]

Meanwhile, in any case, the holy man had so enlarged the convent in Paris that he was able to accommodate the numerous brethren who attended this meeting from almost every part of the Christian world. This must have been a source of no little joy to him. Another cause for delight at the same time was doubtless the unanimous election as Master General of one whom he had admitted to the habit and religious profession, Blessed Jordan of Saxony.

Everyone recognized in the venerable Father Matthew of France the right man in the right place. Thus he was left in his office of prior until death. From the outset, the fathers had the good will of the people; for zeal, virtue, and eloquence are never slow in winning the hearts of the faithful. By this time, too, those who had been opposed to the Order had learned to love the head of the community. Vocations were numerous. A scholarly man himself, Matthew had his conventual school from the first. This he kept suited to the ever increas-

[11] MORTIER, *op. cit.*, I, 137-138. See also CHAPOTIN, *op. cit.*, pp. 43-44, 46.

ing numbers of the candidates. The convent he also enlarged more than once in order to accommodate them.[12] Within its precints, and at least partly under his ever watchful eye, were trained men who must ever occupy a conspicuous place in history. Such, for instance, were Hugh of Saint Cher, the great Scriptural scholar, and the Venerable Humbert of Romans, the fifth Master General of the Friars Preacher. The fame to which Saint James' attained and the many outstanding men who were educated there after Matthew's day were in no small measure due to the way in which he started the institution.

The side-lights of documents still extant show that the first prior of the convent himself received an almost incredible number of candidates to the religious habit and profession during the nine or ten years of his tenure of office. The *Année Dominicaine* estimates them at from five to six hundred.[13] In the same way we learn that he was universally admired, loved, and esteemed for his zeal, virtue, kindness, judgment, and spirit of justice; and that he was a very popular preacher. He won the hearts of his brethren as a father wins those of his children. With the management of his large community he combined a vast amount of ministerial labor.

It will be remembered that Father Matthew spent eight years of his priestly life in southern France, the stronghold of the Albigenses. Father Anthony Mallet (in his *History of Saint James' Convent)* tells us that he was among those who urged Louis VIII to take up arms against these disturbers of the public peace who

[12] This is evident from the *Année Dominicaine* and CHAPOTIN. (Ed. note).

[13] *Année Dominicaine,* II, p. 95.

had grown active again. From this we may conclude that Matthew of France attended the meetings which the bishops and barons held at Paris on this subject in 1223, 1225, and 1226. Indeed, his presence at these councils becomes practically a certainty in the light of the fact that his confrères at Saint James' were delegated to preach the new crusade against the Albigenses.[14]

From this brief outline of his life, we make bold to fancy, the reader will readily see that Matthew of France was an extraordinary all-round man. As a priest and religious everyone looked up to him as a model. Nature gave him a splendid judgment. He was strong under opposition, yet humble, conciliating, just, kindly, and ever anxious to do what was right. As a superior he ever avoided extremes, encouraged the diffident, corrected the careless (but without harshness), restrained those who sought to carry their mortifications beyond their strength, quickened his community with a love for study, and sought to bring out the best in everyone. In all things he set the example to be followed. With care did he eschew favoritism. He preached with great facility and felicity. His sermons, like those of Saint Dominic, abounded in anecdotes and examples which the people long remembered. His fine mind was replenished with a rich store of knowledge. In short, he was in every way fitted to be the founder of one of the world's great nurseries of orators, missionaries, apostles, and scholars.[15]

Father Chapotin (*op. cit.*, page 113), and the *Année Dominicaine* (II, page 128) place his death in Decem-

[14] *Ibid.*, pp. 94-95.
[15] *Ibid.*, p. 96.

ber, 1227. A circumstance connected with his tomb bears out nicely all that has been said in his praise in this sketch. He was buried in front of the prior's stall in the choir of Saint James', Paris. Over his remains was placed a large slab, on which his likeness was chiselled. The idea in this was that, facing the superior, it might tell him: "Everyone who occupies this place should strive to imitate in all things the founder of our convent and studium, Father Matthew of France."[16] He left a memory that will never fade.

BLESSED BERTRAND OF GARRIGUE

Blessed Bertrand gets the last part of his name from the village in southern France in which he was born. Those of the older writers who speak of his birthplace generally say that it was the Garrigue near Alais, in the present Department of Gard, which borders on the Mediterranean Sea. The writer of the sketch of his life in the *Année Dominicaine,* possibly basing his conclusion on Abbé J. P. Isnard's *Saint Bertrand de Garrigue,* thinks this honor belongs to Drome, a department just northeast of Gard, and in the Diocese of Valence. There is, he says, a place in this civic division called Garrigue, where local tradition holds that Blessed Bertrand was born, and the ruins of an ancient manor house are still pointed out as the home of his parents. Others, by way of compromise, suggest that he might have been born near Alais, but that he was taken to "Bouchet" in his early youth. Father Touron says that

[16] *Ibid.,* and CHAPOTIN, *op. cit.,* pp. 113-115.

he first saw the light of day in the old County (*Comtat*) of Venaissin, in the Department of Vaucluse, just south of Drome and east of Gard.[1]

Even with the Frenchman who is not a native of either of these departments it matters little which of the above opinions is correct; for the three governmental divisions mentioned border the one on the other, and afford an approximate idea of the part of France in which our blessed was born.[2] We have seen no date given for his birth, but he was probably a few years younger than Saint Dominic. Bertrand's parents, who were splendid Catholics, trained him well in his religion. They were also close friends of the Cistercian Sisters of the Convent of Notre Dame of the Woods (*du Bosquet*), at Bouchet. These associations must have made a strong impression on the tender mind of Bertrand, for he was a pious youth, and given to the practice of virtue.

It is no matter of surprise to see one so circumstanced

[1] *Acta Sanctorum,* LXII (13th vol. for October), 136-141, 919-921; ALBERTI, fol. 179; *Année Dominicaine,* IX (September), 171 ff; BALME-LELAIDIER, II, 44 ff, 285; CASTILLO, p. 54; FRACHET, de, *Vitae Fratrum, passim;* JORDAN of Saxony, *Vita Sancti Dominici*—in *Acta Sanctorum,* XXXV, 541 ff, and *Opera* (Berthier ed.), p. 17; MALVENDA, pp. 175, 262-264; MAMACHI, pp. 366-367, and *passim;* MORTIER, I, 27-28, 90, 96, and *passim;* PIO, col. 14-15; QUETIF-ECHARD, I, 16; THEODERIC of Apolda, *Vita Sancti Dominici*—in *Acta Sanctorum,* XXXV, 558 ff. The story is taken more from the *Année Dominicaine* than from Father Touron. It is strange that Marchese does not mention Blessed Bertrand in his *Sagro Diario Domenicano.* Practically always one sees the subject of this sketch given in English as Bertrand of Garrigua. But the use of the Latin name for the French town of Garrigue, just as the use of the Latin name Calaroga for the Spanish town of Caleruega, where Saint Dominic was born, does not seem congruous to the writer when it is just as easy to give the vernacular. (Ed. note).

[2] As stated in the text, the three civic departments mentioned are contiguous, and it would be hard to point out three counties in the United States so small that they would not have a much larger area. (Ed. note).

turn his thoughts towards the ecclesiastical state. Indeed, Bertrand seems to have beeen ordained at an early age. From his childhood he had had personal experience of the abominations committed by the Albigenses; for he had seen with his own eyes how they defied the laws of both God and man, how they desecrated churches and convents, how they trampled all authority under foot, and how little they valued the lives of those who opposed them.[3] When a young priest, therefore, the man of God did not hesitate to join the band of missionaries, under the direction of the Cistercian Fathers, delegated by the Holy See to bring the benighted Albigenses back to the ways of civilized life, no less than back into the bosom of the Church.

Here Saint Dominic found him at the return of Bishop Didacus (or Diego) de Azebes from Rome, for Bertrand was on the ground before the founder of the Friars Preacher. In fact, he seems to have been one of the first missionaries with whom the holy man from Caleruega came in contact. From the outset the two ambassadors of Christ became fast friends. Cast in the same mold and filled with the same spirit, they labored, prayed, and fasted together—all for the glory of God, the benefit of the Church, the good of religion, and the salvation of souls.[4] Doubtless they effected more by their saintly lives and supplications before the throne of mercy than by their sermons, however eloquent and earnest these were.

The early writers speak of none of Saint Dominic's first disciples more frequently, or in terms of higher

[3] The Albigenses were strong in his own neighborhood, and it is said that their abetters once attacked Notre Dame of the Woods. (Ed. note).

[4] Such statements are made by all the early writers. (Ed. note).

praise, than of Blessed Bertrand of Garrigue. They represent him as pious, candid, humble, zealous, much given to prayer, extremely mortified. If we may judge by their representation of him, he was a true Israelite in whom there was no guile, greatly beloved by Saint Dominic, one of his most frequently chosen companions in labor and travel. For this reason, as well as because they had toiled together for years, one can but believe that Bertrand was one of the first to whom Dominic made known his design of establishing an apostolic order, whose primary object should be the salvation of souls through an active ministry, and whose field of operation should embrace the world. In spite of his modesty and retiring manners, Bertrand was the kind of a man who would espouse such a cause with his whole heart, for the grace of God ever impelled him to do all in his power to increase the harvest of heaven.

Thus we find Bertrand of Garrigue at the side of Dominic, when the latter began to gather recruits for the foregoing purpose. Bertrand received the habit at Toulouse in 1215, and in the house which Peter Seila gave Dominic that it might become the first distinct home of the fathers of the new institute. The event must have occasioned the ardent French ecclesiastic no little joy, for he was now in a fair way not only to enlarge the sphere of his spiritual activity, but also to bind himself the more tightly to serve the Church and to magnify the glory of his Creator. Dominic's happiness could not have been less at having such a man in his little company. The experience of years had taught him the worth of Bertrand, who had shown himself proof against all trials and temptations.

Father Bertrand seems to have been considered by

his confrères second in rank (at Toulouse) to the founder of the incipient Order. This, together with the confidence which the venerable founder reposed in him, is shown by the fact that Dominic left him in charge of the community, when he went to Rome in the fall of 1215 to seek papal confirmation for the institute. He well knew that everything would be safe in such hands. After the saint's return to France, in the late Spring of 1216, Bertrand certainly took an active part in all the deliberations at Toulouse and Prouille, of which we have spoken in the sketches of Blessed Mannes and Matthew of France; but we have no record of what he did.

When they had selected the rule of Saint Augustine of Hippo as the corner-stone on which the projected Order should be established, Dominic returned to the house of Peter Seila, at Toulouse. In July, 1216, Bishop Fulk and his cathedral chapter bestowed on the incipient religious congregation the Church of Saint Romanus, in that city, and a small vacant priory contiguous to it. Into this latter the community was moved at once. There Father John of Navarre made his religious profession on August 28. Shortly after this, Dominic set out for Rome again that he might obtain the final approbation of his Order. But before he left Toulouse he instituted Father Bertrand of Garrigue prior of Saint Romanus', which made him the third to hold this position among the Friars Preacher, Dominic being the first, and Natalis of Prouille the second.[5]

Bertrand filled the office of superior at Toulouse until

[5] See MAMACHI, pp. 366-367, who makes a digest of all that had been said about Bertrand by previous writers. (Ed. note).

after the return of Dominic, with the bulls of confirmation, in May, 1217, or until the renewal of their vows by the brethren at Prouille on the fifteenth of the following August. In the distribution of his disciples which Dominic made at this time, Father Peter Seila became the new prior of Saint Romanus', Toulouse. Blessed Bertrand was sent to Paris under the leadership of Matthew of France. Possibly, as such temporal affairs are a necessity, the settlement of his little accounts at Saint Romanus' detained him a while, and was in part the reason why he, Matthew, John of Navarre, and Lawrence of England, who travelled together, did not reach the French capital for about three weeks after the arrival of Blessed Mannes, Michael de Fabra, and Brother Oderic of Normandy, the other three assigned to that mission.[6]

Paris, because of its university, was one of the world's great intellectual centers. The fact that he sent nearly half of his little company to this place shows the importance which Saint Dominic attached to a good beginning there. He realized that he must put his best foot forward in so renowned an educational city. This most likely explains the choice of Father Matthew as superior. He and Michael de Fabra, it seems, were to occupy themselves largely with the instruction of the new recruits. This left the other four priests, with the possible exception of John of Navarre, to devote their main attention to the work of the apostolate, while Brother Oderic busied himself with the temporal affairs of the house.

Our blessed's stay in northern France, however, was

[6] See sketches of Blessed Mannes and Matthew of France; also BALME-LELAIDIER and QUETIF-ECHARD, as in note 1.

of short duration. After the death of Count Simon de Montfort, June 25, 1218, while besieging Toulouse, the Albigenses, through their abetters, gained the ascendency in that city. Dominic seems to have forseen this catastrophe by divine intuition. The new Friars Preacher, because of the former labors of their founder and his companions in those parts, were both feared and hated by those now in power. This circumstance necessitated the departure of Father Peter Seila from Toulouse. Dominic sent him to Saint James', Paris. But Bertrand of Garrigue was soon returned to Saint Romanus' as its prior, and made that convent his home until death.[7]

From Toulouse, no doubt, he attended the general chapters held at Bologna in 1220 and 1221. At this last meeting, it will be recalled, the Order was divided into various provinces—eight in number. To that of Provence, which included southern France, was given our blessed as its first provincial. It was hardly to be expected that Dominic would overlook so close and trusted a friend, whom not a few of the writers call his rival in holiness and mortification. The two apostolic men met then for the last time.[8]

Here we must pause in the course of our sketch to gather up a few hagiological points in Blessed Bertrand's life which we have not touched. The reader has been told of the close friendship that existed between him and Dominic. Judging from the early writers of the Order, up to the time of their separation by the dispersal of the brethren at Prouille, August 15, 1217, we might call him the saint's travelling companion

[7] MAMACHI, p. 367; QUETIF-ECHARD, I, 19.
[8] DE FRACHET (Reichert ed.), p. 338; QUETIF-ECHARD, I, 21.

par excellence; for the holy founder does not seem to have chosen any other to accompany him quite so often. In this way, Bertrand became an eye-witness to a number of the wonderful miracles wrought by Dominic. In obedience to the patriarch's command he kept them a secret until after the saint's death; and then he revealed them to only Blessed Jordan of Saxony, who evidently used his authority as Master General to extract a knowledge of them from him.[9]

Bertrand himself seems to have had the reputation of performing miracles. Nor would this be any matter for surprise, when we consider his purity of soul, his spirit of prayer, and his extraordinary severity with himself. More than once Dominic felt obliged to use his authority to make the pious man observe more discretion in his penances. Another matter in which the saint interfered was Bertrand's habit of incessantly bewailing his imaginary sins. Dominic, who knew well the purity of his heart, commanded him not to weep any more for his own fancied misdeeds, but for those of the wicked. Almost incredible as it may seem, such was our blessed's spirit of obedience, this injunction was observed most faithfully.

The last journey of the two holy men together was in the first half of 1219, when Dominic made his way from Spain to Paris. He stopped to visit the communities at Prouille and Toulouse. From the latter he took the prior, Bertrand of Garrigue, as a companion thence to the French capital. They spent one entire night in prayer in Notre Dame Church, at Roc-Amadour, in the Department of Lot, north of Toulouse.

[9] Malvenda, as in note 1, mentions several of these miracles, as do a number of the writers referred to there.

As they travelled along, they spoke only of God or the things of God. Often they sang sacred hymns—especially those to the Blessed Virgin. It was on this occasion that, in answer to their prayers, God gave them the gift of tongues, and enabled them to speak to some German pilgrims in their native language.[10]

Bertrand's labors in southern France from the time he returned from Paris, in 1218, as prior of Saint Romanus' were long both trying and delicate. Raymond VI, count of Toulouse, and his son, Raymond VII, held the reins of authority. They were not only open abetters of the Albigenses, but also men of the most turbulent and disingenuous character. Until the surrender of Raymond VII, the last count of Toulouse, to Louis VIII, Bertrand, whether as prior or provincial, had the dangerous task of steering between Scylla and Charybdis. However, his patience, tact, and peaceful disposition guided him safely through those troublous times.

Because of the slow travel of the day and the custom of speedy burial, the subject of our story did not attend the funeral of his friend Saint Dominic, in August, 1221. But we find him at the general chapter assembled at Saint James', Paris, on May 22, 1222, where he gave his vote to the great Jordan of Saxony for Master General. Bertrand had doubtless known Jordan in Paris, when the latter was a student at the university there. He had also met him at the first general chapter (1220) at Bologna. This casual acquaintance, as seems to have been the case with all who came in contact with the extraordinary Saxon, convinced Ber-

[10] These facts are also mentioned by nearly all the authorities given in note 1.

trand that no better choice could be made for a successor to the first head and founder of the Order.

As prior of Saint Romanus', evidently with vicarial powers from Saint Dominic, our blessed began to erect houses here and there. No sooner was he appointed provincial than he showed that no wiser selection could have been made for the office. Back and forth he traversed the *Midi,* or southern France. His zeal, kindly manners, and saintly life won the confidence of the bishops, the good will of the clergy, the affection of the faithful. Everywhere he was regarded as a saint. Convents of the Order, peopled with exemplary subjects, rose under the influence of his charming personality. These he visited with marked regularity. His confrères considered him a second Dominic. Despite his otherwise busy life, he preached incessantly. On his way from place to place he rarely passed through a city, town, or village without giving the people a sermon. Rarely, if ever, did he fail to draw large crowds, or to meet with a warm approval by his audience.

Saint Dominic's work in southern France may be said to date from the historic meeting which the papal delegates and missionaries, commissioned to convert the Albigenses, held at Montpellier. Dominic and Bishop Didacus de Azebes formed a part of the assembly. Possibly it was there that Bertrand of Garrigue and the founder of the Friars Preacher first met. This would explain the special affection in which our blessed ever held the Montpellier convent, Saint Matthew's.[11] There, after hard labors, he loved to retire and recuperate his spirit and his energy in prayer and retreat. This was

[11] The only place we found the name of this convent is in MORTIER, VI, 226-227. (Ed. note).

one of the first houses he had built; for it was erected in 1220, or before he became provincial.

An incident told in connection with one of the holy man's sojourns at Montpellier is so full of interest, as well as so illustrative of his character, that it deserves a place in these pages. Possibly in consequence of Saint Dominic's command not to weep for his own imagined misdeeds, but for those of the wicked, Bertrand very frequently said mass for the conversion of sinners, and rarely for the dead. A Father Benedict of the Montpellier community ventured to ask him the reason for this custom. The reply was that those who die in grace are sure of salvation, and the Church is always praying for them; whilst sinners are continually in danger of losing their souls, and are never safe. Benedict then asked him, if he had two beggars before him, one of whom was strong and able-bodied, and the other without feet or hands, which would he help? The one who could do nothing for himself was the immediate reply. That is precisely the case with the dead, said Benedict. They can do nothing for themselves. But sinners can help themselves by a reformation.

Our blessed, as the story runs, was not fully convinced by his confrère's argument. The next night he had a frightful dream of a soul in purgatory, which awoke him from his slumbers time and time again. When morning came, he told his friend, Father Benedict, of his distressful experience. From that time he frequently said mass for the departed souls.[12]

Evidently Blessed Jordan and the fathers of the Province of Provence were eminently satisfied with

[12] Many of the writers named in note 1 give this story.

Bertrand as provincial, for they seem to have kept him in the position until death. One of the things which he ever sought to impress on the minds of those under his charge was that the calling of a Friar Preacher is to labor for the salvation of souls; or, as he was wont to express it, to convert sinners. In this, as in all things else, he set the example which he wished others to follow. While the embodiment of kindness towards those under his charge, or with whom he came in contact, he showed himself no mercy. Ceaselessly did he toil on and on and on until the end. He died in harness.[13]

The holy man's last apostolic work was for the Cistercian Sisters of Notre Dame of the Woods (*"du Bosquet"*), which Father Touron says was in the old County *(Comtat)* of Venaissin, and the *Année Dominicaine* at Bouchet, in the Diocese of Valence. These austere religious asked Bertrand to give them a course of sermons on the spiritual life. While thus engaged, he fell sick and died. This was in 1230, but the time of the year is not known. As the Friars Preacher then had no house in the vicinity, the first provincial of the Province of Provence was buried in the conventual cemetery of the Cistercian Nuns near the apse of the abbatial church.

Blessed Bertrand had always enjoyed a great reputation for sanctity. Shortly after his death marvellous cures began to be wrought through his intercession. In consequence of this, the sisters had an altar erected to his honor in their church, and placed his statue on it. Then his remains were moved under this altar. When

[13] Bertrand's zeal, industry, holiness, kindliness towards others, and severity on himself are frequently mentioned by the writers of Dominican history. (Ed. note).

the body was taken from the grave, although he had been dead twenty-three years, it was found to be wholly intact. From this time until more than a century and a half afterwards Notre Dame of the Woods was one of the most popular places of pilgrimage in southern France. Many miracles occurred there. Devotion to the holy Friar Preacher was not only intense, but also widespread.

Then came the unfortunate Schism of the West, with its chilling effect on the piety of the faithful. As is always the case, the religious houses were the first to suffer from the demoralization; the more rigid their rule, the quicker their decline. The great Notre Dame of the Woods became all but desolated, and the convent was fast falling into ruins. For this reason, in 1413, the few remaining sisters were removed to the larger Abbey of Aiguebelle. Then the Friars Preacher, who now had a house at Orange, transferred the relics of their saintly confrère to their church in that city, and enshrined them under the main altar. Almost immediately the sacred edifice became a noted place of pilgrimage. But the devotion to Blessed Bertrand did not cease at the former Notre Dame of the Woods and its vicinity. Indeed, as will now be seen, it was fortunate that his relics had long been left there.

The mad vagaries of Martin Luther soon made their way into southern France, where they found many followers who have become known in history as Huguenots. They were even more violent than the Albigenses had been. In 1545, they gained the ascendency in Orange. Sixteen years later (1561), they seized the Dominican church by night, and appropriated it to their own usages. The interior of the sacred edifice was com-

pletely demolished. Altars, crucifixes, statues, and all other religious objects, that could not be converted into coin, were torn to pieces and burned. Even the body of Blessed Bertrand of Garrigue, which until then had remained incorrupt, was ruthlessly consigned to the flames. Those who are over prone to censure the cruelty meted out to the Huguenots of France at a later date should reflect that it was largely brought on them by their own misdeeds.

As was but natural, this act of desecration, by depriving the faithful of Orange of every vestige of (and physical contact, so to express it, with) the man of God, greatly lessened the devotion towards him in that city and its environs. Happily, the hand of tyranny and impiety bore with less weight on the rural parish at Bouchet, whose people continued to venerate our blessed and to seek his intercession before the throne of divine mercy.

There can be no doubt that the tombstone which marked Bertrand's grave in the quondam cemetery of the Cistercian Sisters of Notre Dame of the Woods, and the altar and statue erected to his honor in their church, aided greatly in the preservation of this tender devotion at Bouchet. Hither people came from far and near to pray. From the place where his body had lain earth was taken as a cure for all kinds of ailments. Many miracles were attributed to him. The graveyard of Notre Dame of the Woods became known as "Saint Bertrand's Cemetery," the name which it still bears. The red-handed revolutionists of 1790 destroyed his altar and mutilated his statue; but even the remnants of the latter continued to be cherished as something sacred.

By good fortune, these miscreants overlooked the Friar Preacher's tombstone and former grave. Possibly it was God's way of keeping alive the memory of Saint Dominic's early disciple and co-laborer. In any case, devotion and veneration towards him did not wane. In 1870, the Right Rev. Francis N. Gueulette, bishop of Valence, gave his juridical approval to the immemorial cult of Bertrand in his diocese. From that time the cause of the beatification of the first head of the Province of Provence was urged at Rome by the cardinals, archbishops, and bishops of Paris, Toulouse, Marseilles, Valence, Nimes, Avignon, Besancon, Carcasonne, Montpellier, Orleans, and Cahors, as well as by his own Order. The cardinal archbishop of Bologna, Italy, and the bishop of Cordova, Spain, also took an active interest in the matter.[14]

Finally the Sacred Congregation of Rites sanctioned the cult of Blessed Bertrand of Garrigue. This was by a decree of date July 12, 1881. Two days later, the great Leo XIII gave it his formal approval, and allowed his mass and office to the Order of Preachers and the dioceses of Nimes and Valence. September 6 was assigned as his feast day.

[14] Gams' *Series Episcoporum* shows the deaths of the ordinaries of some of the places given in the text, and their succession by others, within the decade before Father Bertrand's beatification. Thus, as we found no author giving the names of those who appealed to Rome to take such a step, we could not with certainty designate all of them, and so concluded that it were better to give the names of none. (Ed. note).

JOHN OF NAVARRE

The subject of this sketch is ordinarily called John of Navarre, although we sometimes see him designated as "John, the Spaniard." Father Touron thinks that he was born in Biscay, one of the three Basque provinces of northern Spain. It would seem that John was in the company of the Right Rev. Didacus (or Diego) de Azebes, bishop of Osma, while that saintly prelate was in France endeavoring to convert the Albigenses, and that he remained in Languedoc, when de Azebes returned to his diocese. In that way, he and Saint Dominic most likely knew each other in their native land. Certainly they must have often labored together before the holy man from Caleruega actually began to lay the foundations of the Order of Preachers.[1]

Just when Dominic first broached the project of establishing an apostolic Order to John is not positively known. However, in his testimony given (in 1233) before the commission appointed to examine into the heroic virtue and life of the saint, John states that he entered the Order founded by Dominic the year of the fourth Lateran council under Innocent III; that, to the best of his memory, it will be eighteen years next

[1] *Acta Sanctorum*, XXXV (first vol. for August), 547, Nos. 39-41, 634, No. 27 ff; BALME-LELAIDIER, I, *passim*, II, 135-136, 186-187, and *passim;* CASTILLO, pp. 56, 61; JORDAN of Saxony, *Opera* (Berthier ed.), 17, 18; MALVENDA, pp. 175-176, 194-195; MAMACHI, pp. 371, 387, 409, 411-412, and *passim;* MORTIER, I, 29, 90; PIO, col. 17-18; QUETIF-ECHARD, I, 18, 49. This sketch is largely taken from authors other than Father Touron. Some say Father John of Navarre was born at Saint Jean Pied de Port, which was then in the extreme northern part of Navarre, but now belongs to France, and is in the Diocese of Bayonne. (Ed. note).

Saint Augustine's day (August 28) since he received the habit from the hands of the patriarch; and that he made his profession to him on the same day at Saint Romanus', Toulouse.[2] Father Touron interprets John's words as meaning that he received the habit on August 28, 1215, and made his profession on the same feast in 1216; for Saint Romanus' Convent did not come into the hands of the Friars Preacher until in the latter year.

This interpretation of Touron fits in nicely enough with what we know about the gradual development in Dominic's mind of the plan of the great work of his life. In 1206, before the return of Bishop de Azebes to Spain, the saint had gathered, at Prouille, nine ladies converted from Albigensianism, and with these begun the first house of Dominican Sisters. Azebes, his immediate superior, certainly consented to his taking up this work. Fulk, bishop of Toulouse, not only approved of it, but even made a donation of Saint Mary's Church, Prouille, and adjacent land for the purpose.[3]

Bishop de Azebes left France for his Diocese of Osma the next year. In his *Life of Saint Dominic,* page 72, Father Touron assigns July, 1207, as the time of his departure. Prior to that, he placed Dominic over the few Spanish missionaries who remained in Languedoc to combat the Albigenses. With these were also evidently associated some French clergymen who acknowledged him as their leader. The little band, it would seem, had already decided to make an effort to establish a missionary order. Thus, April 17, 1207, Berengarius (or Bérenger) II, archbishop of Narbonne, bestowed on the sisters at Prouille the tithes of the Church

[2] *Acta Sanctorum,* XXXV, 634, No. 27; QUETIF-ECHARD, I, 49.
[3] BALME-LELAIDIER, I, 147 ff.

of Saint Martin of Limoux, in the district of Razés, now in the Department of Audè. In the document of conveyance Dominic, as superior of both the sisters and the missionaries, is designated "Brother Dominic." One of his "companions" is also mentioned by name, and called "Brother William Claret."[4]

Only a few months later, August 15, 1207, Sancius Gasc and his wife Ermengarde Godolina bestowed a house at Villasavary and a garden at Villeneuve-le-Comtal on "Master Dominic of Osma and all the Brothers and Sisters, present and future."[5] From this nomenclature it would seem that the missionaries had thus early begun to be considered in the light of religious. Several subsequent documents of the same character, given in the *Cartulaire de Saint Dominique,* use similar designations for Dominic and his companions. Prouille was the center of their spiritual activities, and the place where they met for consultation. Dominic was certainly the superior of both his confrères and the sisters. Both appear to have considered him their prior, although the fathers had as yet bound themselves by no vows. Beginning with early 1213, we find him given that title in official papers. Father William Claret and Natalis (or Noel) of Prouille, especially the former, seem to have had charge of the temporalities, which were held for the common benefit of the two institutions. Natalis even becomes prior before the approbation of the Order.[6]

[4] *Ibid.*, I, 154 ff.

[5] *Ibid.*, I, 161 ff.

[6] *Ibid.*, I, 371 ff. Most of the documents referred to in notes 3, 4, 5, and 6 are also given in the Rev. John Guiraud's *Cartulaire de Notre Dame de Prouille.* (Ed. note).

Indeed, apparently from the time the sisters were encloistered at Prouille, Dominic and his followers in the apostolic life had a house alongside theirs. Here the missionaries lived, when in the village. On their journeys they stopped wherever charity opened the door for them. Except for matters of business, not often were more than one or two of them at home simultaneously. Their abode, together with the nuns' convent, was sometimes called the abbey, but more commonly went by the name of the "House of Holy Preaching." Possibly, when there were enough present, the fathers held community exercises in adjoining Saint Mary's Church, which later became known as Notre Dame de Prouille.[7]

Eventually Dominic obtained the gift and opportunity for which he had doubtless long prayed. This was in the spring of 1215, when Peter Seila of Toulouse joined the little band, and donated his house in the same city to the saint that he might establish a community of missionaries in it. The instrument of donation is dated April 25, 1215, and notes the name of "Brother William Raymond," of whom, as he is mentioned by none of the earlier writers, nothing more is known.[8]

Dominic certainly wished to place his confrères in cities and educational centers, for he wanted them to be learned and able exponents of the divine truth, as well as exemplary religious. No sooner, therefore, did he obtain possession of Peter Seila's house than he began to gather his followers therein, and to introduce community life in earnest. Ordinarily one reads about the

[7] *Ibid.*, I, 164; GUIRAUD (see preceding note), I, CCCXXVII; *Histoire du Monastère de Notre Dame de Prouille*, p. 19.

[8] BALME-LELAIDIER, I, 498 ff.

"first six," with whom he started the Order there. Yet the very document of the conveyance of this homestead mentions "Father William Raymond," who is not given by the writers as one of the six. He would make the number at least seven. John of Navarre (the subject of the present sketch) and Blessed Bertrand of Garrigue are nearly always included in this band.

In the light of the official papers published in the *Cartulaire de Saint Dominique* it would seem that the founder, at first, brought in only as many of his little band as he could accommodate in Seila's house, or circumstances suggested. Father Touron held this opinion; for, when naming the first "sixteen" disciples of Dominic, he says that the saint "had previously tried out the most of them on the missions." Father Echard expresses the same view. One can scarcely suppress the conviction that Peter Seila and Father Thomas of Toulouse, though they are always classed with the "first six," were really among the last of the original "sixteen" who placed themselves under Dominic's banner. The six or seven whom he gathered in Toulouse at the start Dominic placed under the celebrated English professor, Alexander Stavensby, who afterwards became bishop of Coventry, in his home land. Apparently, it was this circumstance that gave rise to the the tradition of the "first six" disciples.[9]

Fulk, the bishop of Toulouse, was so delighted at the

[9] Touron, *Vie de Saint Dominique*, p. 189; QUETIF-ECHARD, I, 11-12. Father Bernard Gui was the first to search out and give the names of Saint Dominic's Prouille-Toulouse disciples, in so far as he could discover them. His manuscript is still preserved in the archives of the Order at Rome—Codex Rutinensis, p. 79. The early writers said there were "about sixteen" *(circiter sexdecim)*. It seems certain that there were a few more. But the number "sixteen" has become all but canonized. (Ed. note).

tangible shape the projected Order now began to assume that, about July, 1215, he bestowed on Dominic ecclesiastical tithes to provide for the support of himself and confrères.[10] On August 28, according to the opinion of Father Touron, the founder gave the habit to John of Navarre. Others, no doubt, received it at the same time. Very probably the entire band was at Toulouse on the occasion for the same purpose. Then came the journey of Fulk and Dominic to the fourth Lateran council in Rome, and their return with the promise of Innocent III to confirm the Order, when the candidates should agree on a rule, as told in the three sketches immediately preceding. John of Navarre went with the rest to Prouille for prayer and deliberation on this important matter. Just as soon as the question was settled, Fulk, in order to further the plan still more, gave the little band Saint Romanus' Church and a vacant priory attached to it (in July, 1216)—both in the episcopal city.[11]

By this time all the sixteen disciples of the saint had been called to Toulouse, with the exception of those who were left at Prouille to look after the sisters. They were now transferred to the Priory of Saint Romanus, which was enlarged at once. There, on August 28, 1216, took place possibly the first profession in the Order. Father John of Navarre tells us expressly that he was professed there on that day. Then followed in quick succession Dominic's third visit to Rome, the formal approbation of the Order by Honorius III, and the renewal of their vows by all at Prouille on August

[10] BALME-LELAIDIER, I, 515 ff.
[11] *Ibid.*, II, 44 ff.

15, 1217. After this came the dispersal of the brethren, as previously stated.[12]

We have dwelt at such length here on the steps that gradually led up the founding of the Order because we felt the subject should be more fully discussed somewhere in the sketches of Dominic's original disciples, and chose that of John of Navarre as the most logical place. He was one of the first to place himself under the saint's standard, and he was the only one of those who gathered around him at Prouille and Toulouse called to bear witness to his heroic life and virtue in the cause of his canonization.

That John of Navarre was a man of strong will, and given to say what he thought, may be seen from his actions. First, we are told that he was one of the most outspoken in his objections to the dispersion of the brethren by the founder of the Friars Preacher, until they had become more numerous and were better prepared for their work. Then, when, as stated in a previous sketch, Saint Dominic assigned him among the number who were to establish a house of the Order in Paris, he openly showed his unwillingness to go on that mission. Nay, he positively declined to obey, until Dominic, who wished his confrères to live by alms while on their way, gave him some money for his expenses.[13]

[12] CHRONOLOGY OF EARLY EVENTS IN REGARD TO THE ORDER:—Assembly of the sisters at Prouille (November 22, 1206).—The sisters are cloistered (December 27, 1206).—House for the missionaries established at Prouille (before the end of 1207).—Gathering of some of the companions in the house of Peter Seila and Dominic's visit to Rome (1215).—Saint Romanus' Priory, Toulouse, another visit to Rome, and confirmation of the Order (1216).—Renewal of vows and dispersion of the brethren (1217).

[13] MALVENDA, pp. 175-176; and *Acta Sanctorum* and QUETIF-ECHARD as in note 2.

This was a fault, it is true; yet the subject of our sketch was by no means a bad or unruly man. He simply had not yet acquired the spiritual instinct of the saint. Worldly wisdom, of which he had not quite rid himself, made him rebel against what he considered imprudent, to say the least. Dominic seems to have understood this, for he treated him with the greatest consideration. John's genuine humility, candor, and open character are shown by the fact that the knowledge of his short-lived failing has come down to us through himself. He declared it in his testimony in the cause of Dominic's canonization. He told it to Father Stephen Salagnac that it might be recorded.[14] Truthfulness and a desire to make amends could hardly do more. It makes one love him. Doubtless it was this spirit that caused Father John to be so cherished by the Order's founder, who afterwards always showed him every mark of esteem and confidence.

John's stay in Paris was of short duration—perhaps less than six months; for we soon find him in Rome, where he seems to have been sent, together with Lawrence of England, by Matthew of France to consult Dominic in connection with the difficulties with which the new Friars Preacher were confronted in the French capital. Thence the saint dispatched him and two or three others to the university city of Bologna, where they founded the Convent of Santa Maria della Mascarella, which was later transferred to Saint Nicholas', now known as Saint Dominic's.[15] Henry di

[14] See the preceding note.

[15] JORDAN of Saxony, as in note 1, p. 18. One of the others sent to Bologna at this time was a Father Bertrand, whom some have erroneously supposed to be Blessed Bertrand of Garrigue. (Ed. note).

Fratta, then bishop of Bologna, received them with open arms. Some one has stated that the disciples whom Dominic dispersed from Toulouse and Prouille were "preachers by name and in fact." Their spoken word had all the greater force because of their virtues and saintly lives. Thus it is no matter for any great surprise that, as one might express it today, they "took Bologna by storm" from the start. The subject of this sketch had his part in making the good impression.

From this time John of Navarre appears to have lived at the convent in Bologna. Father Touron assures us that he was ever on his guard not to fall into any indiscretion like that which had threatened to mar his character on the occasion of the dispersal of the brethren at Prouille. Indeed, he sought in every way to prevent that action from proving a scandal to others. He was a model Friar Preacher, whether in point of observance or the active apostolate. From 1219 until his death in 1221, Saint Dominic made Bologna his domicile. During this epoch, if we may judge from John's deposition before the papal delegates appointed to examine into the founder's heroic life and virtue, there was no one whom the holy man admitted into closer association with him than John of Navarre. Everyone loved and admired him.

Father John played his part in the transfer of the Bolognese community from Santa Maria della Mascarella to Saint Nicholas'. He saw, no doubt with unmixed joy, the marvellous growth of his Order in the great university city. We may also believe, for the convent of Bologna was his home, that he was present at the death and burial of Saint Dominic, being the only one of the original Prouille-Toulouse community,

with the possible exception of Michael de Uzero, to have had this sad consolation.[16] Twelve years later (1233), John alone of the first sixteen who rallied to the support of Dominic for the foundation of the Order enjoyed the happiness of taking part in the first solemn translation of the saint's relics.

One can but believe that Father John of Navarre should be placed among those who took an active interest in urging the canonization of the founder of the Friars Preacher. As stated above, he was the only one of Dominic's original band summoned to give his testimony for that purpose. He was the fifth among the nine Dominican witnesses. His deposition, while not the longest, is one of the most interesting. Throughout it shows the great love of the witness for him in whose cause he testified, as well as the close relations which existed between the two men of God.

More than one writer, not without reason, appeal to the fact that Dominic sent John of Navarre to the university centers of Paris and Bologna, in which men gathered from all parts of the world, as a proof of his ability, learning, and exceptional life.[17] There is no record of his having been superior. Possibly, in his humility, he studiously shunned such a position. Such an attitude is by no means unknown to history. Often bigger men are seen in the rank and file, while those of

[16] De Uzero was sent to Bologna shortly after John of Navarre, but we do not know with certainty how long he remained there. See sketch of him later. (Ed. note).

[17] In his deposition as regards Dominic's heroic life and virtue, John says he was sent to Paris to study. One is tempted to think that the saint wished him to prepare to teach in the Order; that John objected to this, after years spent in the active life of preaching to the Albigenses; and that his unwillingness in the matter might have had its part in the misunderstanding of which we have spoken. (Ed. note).

smaller caliber hold the reins of authority. Not infrequently it is well that it should be so, for many intellectuals are impractical. Besides, freedom from the cares and impediments of office affords a gifted man a broader field for the use of his talents and the accomplishment of good. Somewhere in his works Saint Thomas of Aquin advises the choice of the prudent for superiors rather than either the saintly or the learned.

Whether John of Navarre lived to see the event for which he no doubt devoutly prayed (the canonization of Saint Dominic), and to take part in its first celebration, we can not say with certainty. Father Touron tells us that it is commonly supposed that he passed to his reward shortly after the occurrence. Father Berthier says he died ("in the odor of sanctity") in 1233, or the year before the founder of the Friars Preacher was accorded the honors of the altar.[18] Whatever the date, it is thought that Father John surrendered his soul to God in the Priory of Saint Nicholas, Bologna. His name is too intimately connected with the history of the Friars Preacher ever to be forgotten.

LAWRENCE OF ENGLAND

The qualification "the Englishman" (either *Anglus,* or *Anglicus),* which the early writers of the Order invariably use after Lawrence's name, shows the land of his birth. But when, or in what part of the country, he was born, or anything about his parentage, these literati did not take the pains to tell us. Evidently in

[18] Page XI of the preface to Blessed Jordan's *Opera.*

those days such facts were considered to be of little importance. It is not even known just when our Englishman, though he was the first of his nation to become a Friar Preacher, associated himself with Saint Dominic. Yet it is certain that he was one of the holy man's early disciples at Prouille and Toulouse.[1]

At that period, Saint James' Church, Compostela, Spain, was a popular shrine, to which the faithful flocked from various parts of the world. In 1211, the reader will recall, Dominic performed the astounding miracle of bringing back to life some forty English pilgrims, who, while on their way to that historic place of prayer, were drowned by the capsizing of the boat in which they attempted to cross the Garonne, near Toulouse, France.[2] Some of our Friar-Preacher authors follow the leadership of Father John de Réchac (or John de Sancta Maria), who flourished in the second quarter of the seventeenth century, say that Lawrence was one of those whom the saint resuscitated at this time, and tell their readers that he forthwith became his faithful disciple. These assertions really have no solid basis; for the earlier writers, who would hardly have overlooked so singular and pertinent an incident, make no such statements. For instance, Blessed Jor-

[1] *Acta Sanctorum,* XXXV (first vol. for August), 371, No. 75, 547, No. 39; ALBERTI, fol. 180; *Année Dominicaine,* I (January), 907 ff; BALME-LELAIDIER, II, 133 ff; BZOVIUS (Bzowski), XIII, col. 455; CASTILLO, p. 54; JORDAN of Saxony, *Opera* (Berthier ed.), p. 17; MALVENDA, p. 176; MAMACHI, pp. 370, 411-412, 425; MARCHESE, I, 160; MORTIER, I, 90, 94; PIO, col. 16; QUETIF-ECHARD, I, 16. The *Année Dominicaine* and other works were used along with Touron. (Ed. note).

[2] DE FRACHET, *Vitae Fratrum* (Reichert ed.), pp. 68-69.

dan, who knew him well, simply says that our Englishman was among Dominic's first disciples.[3]

However, for such an extraordinary event must have been noised abroad, it is probable that this miracle had its part in bringing the pious Briton and Dominic together. On the other hand, there can be no doubt but that Lawrence took his place in all the discussions at Toulouse and Prouille about the proposed new Order and the rule that should be adopted as its foundation stone. He was one of those who renewed their vows in Notre Dame, Prouille, on August 15, 1217. Thence, as has already been recounted, he accompanied Matthew of France to Paris. On his way north, we are credibly told, he prophesied the troubles and trials which the fathers would meet with in that university city, their final triumph, and the glory which would ultimately crown their efforts. Everything turned out precisely as he had foretold. He himself lived to see the last part of his prediction realized in a measure perhaps beyond his most sanguine expectation.

Doubtless it is for this reason that many writers assure us that the first English Friar Preacher was one of the greatest supports of Matthew of France in the early difficulties at Paris. It explains why Matthew chose him to go to Rome and lay the case before Honorius III and Saint Dominic. This seems certainly to have been early in 1218. While in the Eternal City (perhaps the only time he was ever there), Lawrence witnessed the multiplication of bread and wine by the Order's founder, when his community had not the wherewith in the house for a meal.[4] How long Father

[3] *Année Dominicaine*, I, 907; JORDAN of Saxony, as in note 1.
[4] MAMACHI, p. 425; MORTIER, I, 94.

Lawrence remained in Rome, or whether he engaged in the apostolic ministry while in Italy, we have no means of knowing with certainty. However, no doubt because of his zeal, there are those who feel that he must have preached not a little in the Capital of Christendom.

Thanks to the usual lack of detail, exasperating brevity, want of completeness, and omission of dates in the works of our early writers, almost as little is known of the life and labors of Lawrence of England after he became a Friar Preacher as is known of him before he entered the Order. Still the few references made to him here and there show that he was held in the highest esteem for his character and sanctity; that he was given to great mortification; and that he was accredited with several miracles and the gift of prophecy. Father Bzowski says that his life and ways were more like those of an angel than of a man.[5] Practically all the older authors call him "Blessed Lawrence."

Tradition, which has been more or less repeated by various authors, tells us that Lawrence returned to France from Rome. In the same way we learn that he was a most zealous, apostolic man and an excellent preacher. His sermons, in which he possibly followed the style of Saint Dominic, never failed to draw large audiences, as well as to effect much good. To these splendid qualities he added that of rare learning—a fact, it seems to us, that has not been sufficiently stressed. Since the days of Father John de Réchac, who at times appears to be somewhat venturesome in his statements, some say that Saint Dominic sent this British confrère, with a band of missionaries, to Scotland at the request of King Alexander II, and that his

[5] *Annales,* XIII, col. 455.

labors there bore the most abundant fruit. They give no other proof or authority for the assertion. As far as we have been able to learn, it is without any foundation.

There is little or no room for doubt that we are on safe ground, if we accept the word of Father Bzowski, who tells us that Lawrence labored in France until the end, and that he died at historic Saint James' Priory, Paris, which he had helped to build. The noted annalist and historian places his death in 1235. Fathers Pio and Berthier give the same date. Father Marchese assigns January 27 as the month and day, which he says is in accordance with an ancient French martyrology. The *Année Dominicaine* gives its sketch of him on January 30; but we do not know for what reason.[6]

Marchese and Berthier note that the zealous missionary died in the odor of sanctity. The Italian hagiologist declares that the Province of France owed much of its early growth and success to his efforts, eloquence, and personality. Similarly, the first edition of the *Année Dominicaine,* which is repeated by the last, asserts that an old Dominican martyrology says of him: "Blessed Lawrence was renowned for his gift of prophecy, the integrity of his life, and the splendor of his miracles" *(Beatus Laurentius dono prophetiae, vitae integritate, et miraculorum gloria insignis fuit).*[7]

It is no more than natural that all English-speaking Dominicans would be glad to see Father Lawrence beatified; for he was the first of their tongue to enter

[6] Father Berthier on page XII of his preface to *Opera* of Blessed Jordan. For Fathers Bzowski, Marchese, and Pio and *Année Dominicaine* see note 1.

[7] *Année Dominicaine* and the others as in note 1. Berthier as in the preceding note.

the Order. Besides, they would then have in heaven a Friar Preacher, who was acquainted with their own language, to whom they could send up their prayers. It would also increase the number of Saint Dominic's original disciples accorded the honors of the altar.

MICHAEL DE FABRA

Writers of Spanish and Dominican history often speak of Father Michael de Fabra, who belonged to one of the noblest families in his native land, Old Castile. Despite the high standing of the house of the de Fabra, they give us no idea of the date of his birth. Similarly, in his *Life of King James I* of Aragon, surnamed "the Conqueror," Father Peter Marsilio records many facts about the great Friar Preacher, but is absolutely silent as regards his early days. Still the trend of his distinguished career, as we know it, is proof that, while a youth, he made good use of the advantages usually afforded those of his state in life.[1]

Just how, or when, he first came in contact with Saint Dominic it would be hard to say. The date of his death

[1] ALBERTI, fol. 179; *Année Dominicaine,* II (February), 179 ff; ANTHONY of Sienna (or of Portugal), O. P., *Chronicon Fratrum Ordinis Praedicatorum;* BALME-LELAIDIER, II, 132, 372 ff; BZOVIUS (Bzowski), XIII, col. 366; CASTILLO, pp. 55-56; DIAGO, Francis, O. P., *Historia de la Provincia de Aragon;* JORDAN of Saxony, *Opera* (Berthier ed.), p. 17; MALVENDA, pp. 177-178, 470 ff, 613-614; MAMACHI, pp. 369, 411, fol. 366; MARSILIO, Peter, O. P., *Commentarium de Gestis Regis Aragonum Jacobi Primi,* Book 2, Chap. XLII; MORTIER, I, 29, 90, 227; PIO, col. 17; QUETIF-ECHARD, I, 16. The sketch is largely taken from the *Année Dominicaine* and Malvenda. Michael de Fabra is another noted and saintly character missed by Marchese in his *Sagro Diario Domenicano.* (Ed. note).

(1248) seems to preclude any probability that the two met as students at the University of Palencia. Possibly de Fabra was one of the ecclesiastics who accompanied Bishop de Azebes on his historic mission among the Albigenses. Again, Michael might have acted as a chaplain of the Spanish crusaders in Languedoc. The suggestion that he bore arms in the crusade, and later exchanged the sword for the Gospel as his weapon of combat, appears to be groundless. Perhaps the reports that reached Spain of the need of missionaries in southern France and the great work of Dominic there inspired him with the desire to take part in the apostolate of his fellow-countryman.

However the association was brought about, all the writers agree that Michael de Fabra was among Saint Dominic's first sixteen disciples, that he was a party to the various deliberations at Toulouse and Prouille about the new Order, and that he was one of the seven sent to establish it in Paris.[2] Dominic selected him for this post, for he wanted him to teach the divine sciences to the recruits in the university city. Almost immediately that the little community became settled in their temporary home of Notre Dame of the Vines, at the French capital, Michael de Fabra began to give a course in theology. Thus he has the distinction of being the world's first Friar-Preacher professor.

This fact is proof positive that our noble Castilian was a man of learning before he placed himself under the guidance of Dominic. Indeed, there are reasons for believing that Michael was already a doctor in theology. Where he received his education is not known.

[2] See sketches of Blessed Mannes, Michael of France, and John of Navarre.

Both Palencia, Spain, and Paris itself have been suggested as the places. But these are mere conjectures. Father Touron assures us that he did not suffer his professorial duties to interfere with his prayers, meditation, or religious exercises, for he was a deeply spiritual priest. At the same time, his zeal led him to do a great deal of preaching, whereby he accomplished no little good.

Father de Fabra's stay in northern France was short. As stated in a previous sketch, he arrived there about October, 1217. Late in the first half of 1219, Saint Dominic visited Paris. He had just come from Spain, where the young Order had begun to take root. In spite of the opposition shown it, the Parisian community, through plentiful vocations, was now in a fair way to prosperity, and doubtless had men who could fill Michael's place. There was greater need for him in his native land. Furthermore, Dominic had most likely made up his mind to call Blessed Reginald of Orleans from Bologna and associate him with Matthew of France, for we soon find him both teaching and preaching at Paris. De Fabra, therefore, now made his way back to chivalrous Spain.[3]

Touron says simply that Michael was sent into the Kingdom of Aragon. The *Année Dominicaine* thinks he was commissioned to go direct to Barcelona, at that time the capital of Catalonia, that he might aid in establishing the Priory of Saint Catherine in that city. The two statements are not necessarily opposed, for Catalonia was then under the crown of Aragon. Yet, when de Fabra received his orders to report to Spain, the foundation at Barcelona could hardly have had any

[3] MORTIER, I, 227.

existence except in the mind of Saint Dominic, who certainly hoped soon to see his institute obtain a place there.[4] On his journey from Paris, Michael most likely travelled with Blessed Mannes, as the latter went thence to Madrid at the same time.

Just where in Spain the subject of our sketch went first it would be difficult to say. However, we soon find him at Barcelona, which he seems to have made his home for some years. The authors generally tell us that he was a true Friar Preacher, given to a happy combination of the contemplative and active life, always ready for whatever labor his superiors imposed on him. To great learning he added a graceful and ready eloquence, and he preached with a fervor that stirred the heart. Dominic, of course, knew his willingness and his worth perfectly well. Possibly, therefore, when (late in 1219) the saint sent some of his confrères from Bologna with Berengarius de Palou, bishop of Barcelona, to establish the Order in the latter's episcopal city, he forwarded word to Father Michael to join them in Catalonia.[5]

Because of his exemplary life, zeal, and eloquence de Fabra soon became known at the royal court. The young king of Aragon, James I, surnamed the Conqueror, appointed him one of his confessors. In this capacity Michael accompanied James and his army in the war to drive the Moors from Majorca and the other Balearic Islands, which they had held for centuries. The contest in Majorca was long and bitter. As companion de Fabra had Father Berengarius de Castellbisbal, who afterwards became bishop of Gerona.

[4] BALME-LELAIDIER, II, 372 ff.
[5] *Ibid.*

When the Spanish soldiers grew weary and disheartened with their hard task, they were aroused to renewed energy by the patriotic and Christian sermons of Father de Fabra, whose soul yearned to see the cross triumph over the crescent, by which it had been supplanted in that beautiful part of Spain.

The resistance to James' army was particularly stubborn in and around Palma, the capital of Majorca and the stronghold of the Moors, which they considered impregnable. Here, it is said, Father Michael's stirring eloquence produced a marvellous effect on the Spanish soldiery, who were thus inspired with a heroic determination. It was late on December 31, 1229, when the place was finally taken by assault. The young king of Aragon was so fatigued by his exertions that he decided to remain in his camp overnight, and not to enter the city until the next day. But to prevent the town, and especially the Moorish palace, from being burned or pillaged he sent Fathers de Fabra and de Castellbisbal into Palma with a small guard to hold the victorious troops in check; for he felt that the reverence in which the two chaplains were held by all his men would cause their word as well as their persons to be respected.

Like Saint Dominic himself, our early Friar Preacher was much given to prayer and meditation. Often, when engaged in his devotions, did he appear to be rapt in ecstasy. King James and his troops felt that their success against the Moors was in no small measure due to the intercession of the holy priest. The soldiers held him in such high esteem that no one was spoken of so often. Even those of the infidels who remained in the

country, and were converted to the faith, always said: "The Blessed Virgin and Father Michael took Majorca."[6]

In recognition of the services of the two chaplains, one of the first acts of young King James, on entering Palma, was to allot a space in the precincts of the palace of the Moorish sovereign for a church and house of the Order, which later became a large priory. They were dedicated to God under the title of Saint Mary and Saint Michael of Victory. While James gave his efforts to the civic reconstruction of the island, Father de Fabra was entrusted with its religious reorganization. Through his zeal, instructions, and kindly manners, a number of the captive Moors were not only converted to the faith, but also became staunch Catholics. He received some of them into his religious institute.

For six years from this time Michael seems to have remained in Majorca in the double capacity of prior at Palma and administrator of the Church on the island. However, his position as royal confessor no doubt caused him to make frequent journeys to Saragossa and Barcelona, respectively the capitals of Aragon and Catalonia, in both of which James I held his *cortes* or legislative assemblies. Meantime, the Aragonese monarch determined to drive the Moors from the former Kingdom of Valencia also. There are those who, not without reason, believe that Father de Fabra took an active part in bringing about this expedition. Few can doubt that he strongly advocated it. The enterprise began late in October, 1236. De Fabra and de

[6] FLEURY, *op. cit.*, XVII, 2; MALVENDA, p. 472; MARSILIO, as in note 1; ZURITA, Jerome, *Añales de la Corona de Aragon*, Book 3, Chap. V.

Castellbisbal were appointed chaplains for the forces who were to lay siege to Valencia, the capital city.

The Moors defended the stronghold with their accustomed bravery and determination. For nearly two years they withstood every attempt to take the place. During all this time Father de Fabra, in his sermons and conversation, constantly encouraged the Spanish soldiers engaged in the conflict; for he longed to see the cross exalted, instead of the crescent, in Valencia, as had been done in Majorca. The capital fell into the hands of James on September 28, 1238. It was the eve of the feast of Michael the Archangel, the saintly chaplain's patron. When the Spanish king entered Valencia, his esteemed confessor, de Fabra, marched at the head of the conquerors, and carried a banner, on one side of which was painted the cross, while on the other was a picture of the Blessed Virgin. More than a hundred armored chevaliers escorted him. Delegations from various cities followed the banner to the principal mosque, which the Most Rev. Peter de Albalate, archbishop of Tarragona, blessed, and then said mass in the edifice.

At first, King James assigned the palace of the former Moorish ruler to Father Michael and his confrères, for there were several of them with the army, as their temporary abode. A few days later, the sovereign gave them the Church of Saint Nicholas, together with a large piece of ground for a monastery. All this was done in gratitude for the faithful services rendered the cause by our early disciple of Saint Dominic. As at Palma, so at Valencia the success of the victorious Spaniards was largely attributed to the prayers and exhortations of de Fabra. Captured Moors,

after they had met and recognized him, attested under oath that during the bitterest combats they saw him, or his effigy, in the air, clothed in the habit and brandishing the sword against them. The apparition struck terror into their hearts.[7]

As in Majorca, so in the newly conquered territory Michael was entrusted with the rehabilitation of the Christian religion. His first act was to call ecclesiastics, whether religious or diocesan, from all parts, that they might instruct the people in the principles of the Catholic faith. The change thus effected in a short time was marvellous. Meanwhile he also occupied himself with the construction of a house of his Order in the City of Valencia. Whether Father de Fabra dedicated this monastery to Saint Nicholas, like the church, or to his own friend and spiritual father, Saint Dominic, who had lately been canonized, and whose name it bore afterwards, we do not know. Be this as it may, the convent became one of the most illustrious in all Spain. Its sons have shone for their learning, zeal, and sanctity. There is no field of spiritual or intellectual activity in which they have not become renowned. Its apostolic men have labored in almost every part of the world —especially in Latin America. We need only mention Saint Vincent Ferrer, Saint Louis Bertrand, and Father John Micon, who is commonly placed among the Order's blesseds. All this was the outgrowth of the spirit which Michael de Fabra implanted there; and it should immortalize his name.

In his *History of the Counts of Barcelona,* Father Francis Diago assures us that James I, after the res-

[7] BEUTER, Anthony, *Chronicon de Rebus Hispaniae;* MALVENDA, pp. 613-614.

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toration of Catholicity in Valencia, nominated our early disciple of Saint Dominic for its first bishop; but that the controversy between the Most Revs. Peter de Albalate and Roderic Ximenes de Rada, respectively the archbishops of Tarragona and Toledo, as to which of these ecclesiastical provinces the new diocese should belong, prevented his appointment by the Holy See.[8] Yet one is justified in the belief that the holy man's own humility was what principally saved him from the onerous dignity. When the question of affiliation was finally settled (1240), the only reason that can be assigned why he did not receive the honor is that he preferred to end his days as a religious.

What we know of the character and career of Father de Fabra proves that, as regards himself, he asked only the privilege of being allowed to labor for the salvation of souls, the good of the Church, and the glory of God. In all things he chose Saint Dominic as his model ambassador of Christ. He shunned personal dignities. The influence which his virtue, merit, and ability gave him in Spain, whether with the royal or ecclesiastical powers, and at the court of Rome he used exclusively for the betterment of religion.

We have an example of this in what we are now to record. The canons of Lerida, unable to agree among themselves on a successor for the Right Rev. Raymond de Siscar who died August 21, 1247, left it to the Holy See to select a bishop for them. Innocent IV, December 24, 1247, delegated the archbishop of Tarragona (Peter de Albalate), Saint Raymond of Peñafort, and Michael de Fabra, whom the document designates as a

[8] *Historia de los Victoriosissimos Antiguos Condes de Barcelona,* Book 3, Chap. IX.

"doctor in theology," to choose a chief pastor for the Diocese of Lerida. They elected Father William de Barberá, prior of Saint Catherine's, Barcelona. This was on March 2, 1248. The life and labors of the holy prelate show that the committee made a wise choice.[9]

The above is the last deed of Father Michael of which we have any record. Neither the day nor the year of his death is given by any of the earliest writers. But it is the common opinion that he surrendered his soul to God shortly after he took part in the election of Bishop de Barberá. We do not know why the Dominican hagiology (the *Année Dominicaine)* gives the sketch of his life for February 7, and marks his death as having occurred in 1248. The writer of the article says expressly that he acted with Archbishop de Albalate and Saint Raymond, "March 2," that year, in the selection of a chief pastor for Lerida. Very probably he died in 1248, which is also claimed by Pio; yet it could not have been until after the second day of March.

Father de Fabra was first buried in the common cemetery of the community at Valencia, where he ended his days. Shortly afterwards the extraordinary things that happened at his grave caused his body to be transferred to the church. It was made an occasion of great solemnity. The Right Rev. Andrew de Albalate, O. P., who had just been taken from the same community to become the bishop of Valencia, presided at the event. All the clergy and many of the people of the city were present. Later, at a second translation of the holy man's remains, he was placed in the Chapel of Saint

[9] *Bullarium Ordinis Praedicatorum,* I, 180; GAMS, *Series Episcoporum,* p. 43. Father Touron is in error, when he says that Archbishop de Albalate was a Friar Preacher. (Ed. note).

Peter Martyr, for which a large concourse of both priests and faithful gathered at the church.

The attention of the reader has been called to the reputation which this early disciple of Saint Dominic enjoyed for holiness of life. All the writers speak of this. Malvenda, for instance, says: "Father Michael was a great preacher of the word of God. This truly apostolic office he filled with so much fervor that his pure, candid soul readily forgot the body and became absorbed in the thought of things divine and heavenly. He was renowned for his sanctity. He possessed a wonderful gift of prayer and meditation."[10] Touron tells us that his tender piety, rare talents, good judgment, and signal services to religion won him the love and esteem of everyone. On the marble slab that marked his grave, after the second translation of his remains, were engraved these words:

Within this tomb lie the venerated remains of Father Michael de Fabra, a man of marvellous sanctity, a native of Spain, the founder of this convent and that at Majorca. He received the habit from the hands of Saint Dominic at Toulouse, and was the first member of the Order to teach theology. As confessor of our King James, of happy memory, he accompanied his majesty in the conquest of the kingdoms of Valencia and Majorca. At the urging of all the clergy and people of Valencia, because of the numerous miracles with which God honored him, both during life and after death, his body was taken from the common burial ground of the fathers, put in a casket, and placed in the Chapel of Saint Peter Martyr, which is that of the de Fabra family. In all things we recommend ourselves to his intercession before God. Amen.[11]

[10] *Op. cit.*, p. 178.

[11] Not having the original, in Father Francis Diago's *Historia de la Provincia de Aragon*, we were obliged to translate this inscription from the *Année Dominicaine's* French rendition. The church and convent of Majorca, like many others, were destroyed during the revolution of 1834-1835.

SUEIRO GOMES

The Venerable Louis of Granada, one of the most thorough, exquisite, and prolific of our spiritual writers, left a brief manuscript life of his spiritual protégé, Blessed Bartholomew of the Martyrs, archbishop of Braga. Father Louis Cacegas, through tireless industry, not only discovered other data for the completion of this work, but also gathered an immense amount of material for the history of the Province of Portugal. Possibly because of the lack of broad vision and interest in such literature on the part of his superiors, Cacegas did not leave posterity the result of his researches in the shape of any book. However, his labor was not wasted, nor the memory of it suffered to be lost. Father Louis de Sousa made magnificent use of the information thus collected, as well as gave his confrère full credit for his painstaking toil. All these men, as they lived to good ages, and belonged to the same affiliation of the Order, were more or less contemporaries, and certainly, knew one another. De Sousa's excellent *Life of Blessed Bartholomew of the Martyrs* and his *History of the Province of Portugal* leave no doubt as to the scrupulous care, ability, and good judgment of both himself and Father Cacegas. Thanks to their fine work, the necessity of research for the present sketch was greatly lessened.[1]

[1] *Année Dominicaine,* IV (April), 673 ff; BALME-LELAIDIER, II, 134, 231 ff, and III, 58-59, 380-386; CASTILLO, p. 157; MALVENDA, pp. 173-174, 231-232, 451-452, 510; MAMACHI, pp. 368-369, 411, 638, 641, and col. 369; MARCHESE, II, 286 ff; MORTIER, I, 29, 90, 130, 138; QUETIF-ECHARD, I, 15; SOUSA, Louis de, O. P., *Historia de S. Domingos particolar do Reino e Conquistas de Portugal,* Vol. I, Book 1, Chap. XVI ff. The present sketch is largely taken from the *Année Dominicaine* and MALVENDA. (Ed. note).

Unfortunately their history does not (perhaps could not) give the date of Father Sueiro Gomes' birth. Of its place and his parentage it says only that he was a Portuguese and belonged to a noble family. Evidently, in his youth, he received the advantages of a splendid education. There are indications, in fact, that he was trained for the priesthood. As a young man he held a distinguished position at the court of Santius (or Sancho) I, whose esteem he won more by his ability and virtue than by his high standing in society.

To his other fine qualities our youthful cavalier added a great zeal for the good of the Church, which he ever placed before personal glory. For this reason, in 1208, he left the court of Lisbon and went to Languedoc, where he enlisted in the crusade against the Albigenses. There he came in contact with Saint Dominic, by whose sermons, virtue, personality, and labors he was captivated. It was God's way of leading the pure-minded Portuguese to his vocation. The two men soon became trustful friends. Sueiro saw that as a missionary he could gain more merit for himself than as a soldier; and that the sword of the Gospel not only involved less personal danger, but also produced greater spiritual benefits for those whom he had come to combat. Besides, such a life was more in accord with his natural disposition. Possibly it recalled the priestly career which he seems to have had in mind in his earlier days.

However this may be, Gomes allied himself with Dominic. Then he asked the saint to take him into his company and train him for the apostolic ministry. The request was readily granted; for the holy man from Caleruega desired nothing more than recruits with the zeal, energy, and trained mind of his young Portuguese

friend. The precise date of neither this nor of Sueiro's ordination is known. Probably he prepared for orders in Toulouse, and received them from Bishop Fulk. The authors place him among the first sixteen Friars Preacher. Thus there can be little or no doubt that the former soldier was present for all the preparatory steps for laying the foundation of the Order which have been described in previous sketches of others who belonged to the same band.

In the dispersion at Prouille, August 15, 1217, the subject of this paper was associated with Peter of Madrid, Michael de Uzero, and Dominic of Segovia (often called "Dominic the Little," because of his small stature), and sent to Spain. We are not told which of the four acted as head of the little company. Father Gomes, although we find no record of it, must have received instructions from Saint Dominic to proceed on to his native land, for we discover him in Portugal before the close of 1217. Alfonso II, surnamed "the Corpulent," son of Sanctius I, Sueiro's former friend and benefactor, then occupied the Portuguese throne.

It was an unpropitious moment for the establishment of a new religious order in Portugal. Because of the preparations to drive the Moors from the country, our Friar Preacher found the entire kingdom in a state of arms. The cities, Lisbon especially, were like military camps. To these disturbances was added that of a plague which raged in many places. Thus the people were in a poor mood to aid Sueiro's project. For these reasons, disappointed, but not discouraged, he retired to Alemquer, a small city about twenty-five miles northeast of Lisbon, and not far from Santarem. Here, for he was within her domain, Princess Sanctia (or

Sancha), a sister of King Alfonso and a lady zealous for the cause of religion as well as of eminent piety, gave the missionary a most cordial reception.[2]

Blessed Sanctia, for she has since been raised to the honors of the altar, had doubtless known our Friar Preacher as a courtier at the capital in the days of her father. Now she took a keen delight in hearing the spiritual chevalier speak of the things of heaven, and seeing how completely he was weaned from those of the earth. She gave him an ancient chapel, "Our Lady of the Snow," in the Montejunto Mountains, a few miles from Alemquer, together with land for the construction of a priory for his Order. The location was not altogether suited to his purpose. Yet he accepted the offer with gratitude, for he judged it the best he could expect in Portugal at the time. Besides it pleased him that the new religious institute should begin in his native land at a place which had been specially consecrated to devotion to the Mother of God for centuries. It reminded him of Notre Dame de Prouille, in southern France, where Dominic had commenced the foundations of the Order.

In this retired locality Father Gomes really began his great work in Portugal. The report of his sanctity and eloquent sermons — he preached constantly — brought pilgrims to Our Lady of the Snow in ever increasing numbers. God so blessed his efforts that he had scarcely finished the new convent before it was filled with excellent subjects. Among these were the chanter of the cathedral in Lisbon, the ordinary's confessor, and a number of others among the clergy of the

[2] DE SOUSA, as in the preceding note.

city. Nor must we omit the Most Rev. Sueiro Viegas, Lisbon's archbishop, who was so won by the zeal and virtue of the subject of this sketch that, with the permission of the Holy See, he laid aside his dignity in order to lead the life of a Friar Preacher. None showed themselves more humble or ready to obey than he. As these new preachers appeared in the garb of Saint Dominic, quickened with his zeal, and full of his eloquence, the crowds of pilgrims to Our Lady of the Snow assumed enormous proportions.[3]

When the danger of war subsided and Portugal resumed its ways of peace, the hierarchy of the country, won by the reputation of the new religious for zeal, virtue, and eloquence, urged them not only to preach the word of God but also to establish houses in their several dioceses. The Right Rev. Peter Soeiro, bishop of Coimbra, was one of the first to secure their services. Father Louis de Sousa has reproduced the letters of this distinguished divine on the subject, which set in clear light the high esteem in which Gomes and his disciples were held throughout Portugal. The following extract from one of them will suffice to show the trend of all.

Peter, the humble, though unworthy, Servant of the Church of Coimbra, to all the faithful of the same Diocese, who may either receive these presents or hear them read, health and benediction.

We wish to make known to each and everyone of you that We have granted, and do still grant, Dom Sueiro, Prior of the Order of Preachers, and all his Fathers permission to preach throughout the Diocese of Coimbra. We also give them the right and authority to correct and suppress all excesses, in order that, with the grace of God and through their active ministry, they may the more easily and readily lead you to

[3] *Ibid.*, and MALVENDA, pp. 231-232.

the knowledge and practice of the true Catholic life. Furthermore, We empower them to bestow on you an indulgence of forty days for the remission of the penalties due to your sins, provided you attend their sermons and listen to them with proper devotion.[4]

Through the zeal of the same prelate and the pious liberality of Princess Theresa, the second sister of King Alfonso, Gomes built a convent in Coimbra. Then came those of Braga and Guimaraens in quick succession. Indeed, despite his wishes, the holy superior was not able to comply with all the requests from the bishops; for he would have his men, before all things else, steeped with the principles and spirit of Saint Dominic, which he himself followed to the letter. When he had placed superiors over the priories which he had already founded, he left Portugal for the first general chapter of the Order at Bologna. This meeting, as has been seen, was held in May, 1220. From Italy he hurried back to his field of labor, where he again visited his various convents. Then he turned his steps towards Castile. Here he now started houses in Toledo, Palencia, Zamora, and other cities. These arose with marvellous rapidity.

We have no record which shows it; yet it seems certain that Father Sueiro also attended the second general chapter held at Bologna in May, 1221. At this time he was appointed provincial of the Province of Spain, being the first to hold the position in that part of the Order. From this fact the *Année Dominicaine* draws the rather irrelevant inference that Saint Dominic considered Gomes the greatest member of his Order

[4] Malvenda (pp. 451-452) gives the undated original Latin of this letter. The English translation in the text is from it. Touron does not give the document. (Ed. note).

in the Iberian Peninsula.[5] It is a case of *non sequitur*. Being in authority is not necessarily a proof that the one so placed is greater than those under his charge. Perhaps Dominic did not wish to appear in the guise of favoring his own countrymen, and for this reason selected a Portuguese as provincial, instead of a Spaniard; perhaps he had work for Michael de Fabra and Dominic of Segovia which he felt no others could do quite so well; perhaps he believed Father Sueiro was endowed with special talents for leadership. We believe de Fabra to have been as big a man as Gomez. Touron makes the happier suggestion that the fact that the Portuguese had established the greater number of convents in the peninsula led to his nomination as head of the Friars Preacher there.

Whatever brought it about, the choice was wise, for our provincial proved as popular in Spain as in Portugal. In both countries he advanced the cause of religion and his Order in an almost incredible degree. Furthermore, he was a patron of literature. He had Saint Raymond of Peñafort write a book of cases of conscience, which is said to be the first work of its kind that ever appeared. It afterwards went through several editions, and is still known as *Raymond's Summary (Summa Raymundi)*. Gomes also persuaded Luke of Tuy, Canon Regular of Saint Isidore's, Leon, and later bishop of his own native city, to write the *Life of Saint Isidore,* archbishop of Seville.

Both these works were dedicated to our provincial. The words of their dedication deserve notice; for, even if we make every allowance for the time and the cus-

[5] Page 675.

tomary expressions among the Latin races, they show that the two celebrated authors held him in unwonted love and admiration. Raymond writes: "To the Rev. and most blessed Father in Christ, Father Gomes, Prior of the Order of Friars Preacher in Spain." Luke of Tuy says: "To the most holy Father Sueiro, Prior of the Order of Preachers. . . ." At the close of his prologue, the Canon Regular uses words that are not less expressive of profound veneration. Indeed, the zeal, virtue, good heart, and kindly address of our early disciple of Saint Dominic seem to have won the confidence and affection of all, whatever their station in life. This is aptly illustrated by a letter of Ferdinand III, king of Castile, to his people. The pious sovereign, who has since been canonized, says:

Ferdinand, by the favor of God, King of Castile and Toledo, to all the citizens of Our Empire who may see these presents health and grace.

We wish all to know that We hold Father Sueiro, Prior of the Order of Preachers in Spain, in the greatest esteem and affection; and that his life has inspired Us with a strong and abiding faith in his worth. We therefore earnestly exhort you, when the aforesaid Prior or the Preachers of his Order come in your midst, to receive them with courtesy, listen to them with reverence, and ever treat them with due honor and respect. Nay, We demand this of you; for, at the request and command of the Holy Father [Honorius III] We have taken this Order and its Fathers under Our protection, and consequently desire to defend it and to aid in its propagation. By obedience to this mandate you will render yourselves specially worthy of Our kingly favor.

Given at Madrid this 18th day of January, 1222, the fifth year of Our reign.[6]

[6] Malvenda (p. 397) also gives the original Latin of this document. The English translation in the text is from it. Touron gives a French rendition.

The date of this letter shows that it was written a few months after Father Gomes began his provincialship. Documents still extant prove that Saint Ferdinand did not lose his love for the Order or his esteem for its head in Spain.[7] Sueiro's reputation for sanctity, good judgment, and spirit of justice won him the same regard at the court of Portugal and among the hierarchy of that country. In the controversy over the civic and ecclesiastical rights between the crown and the archbishop of Braga, which went so far that the Most Rev. Stephen Sueiro de Silva excommunicated Sanctius II, while the king threatened the metropolitan with his indignation, our Friar Preacher was made arbitrator of the difficulty by mutual consent. The litigants not merely accepted his decision with pleasure; they considered it so fair that they adopted its principles as the surest way of preventing such troubles in the future.[8]

An earlier matter in which the first provincial of Spain used his kindly offices in the cause of peace was the dispute between Alfonso II of Portugal and his sisters, the princesses Sanctia (Sancha), Theresa, and Blanch, about the estates left the daughters by Sanctius (Sancho) I. The parties, unable to settle their difficulties among themselves, sought the mediation of Father Gomes. Here also his good judgment gave perfect satisfaction to all concerned.

Such marks of confidence, shown him by those in the highest stations of life in both kingdoms, did not at all lessen the holy man's spirit of humility. Neither did

In the original the letter is dated 1260; but Spain, according to her method of computing time at that date, was just thirty-eight years ahead in her time. Gomes died in 1233, and Ferdinand in 1252. (Ed. note).

[7] MALVENDA, pp. 442, 458, 468, 632.

[8] *Ibid.*, p. 510, and DE SOUSA, as in note 1.

the frequent cases of temporal affairs in which he was obliged to take part, that he might preserve or establish peace between families or those in authority, make him in the least worldly. Through all he retained his love of interior recollection, no less than observed the rule of his Order, and sought to sanctify his soul.

From the start, Father Gomes had considered the Priory of Saint Mary of the Snow, near Alemquer, too inaccessible for the best work of the Order. After some years, therefore, although it had prospered and was filled with excellent religious, he transferred it to Santarem, where King Sanctius II erected a convent and a splendid church for the community. The institution became the greatest of the Order in Portugal, and a nursery of ecclesiastics famed not only for their sanctity, but also for their labors in every sphere of religious activity. Near Lisbon he established a community of Second-Order Dominican Sisters, which he modelled on those founded by Saint Dominic at Prouille, southern France, and at San Sisto's, Rome. Our zealous superior set great store by the prayers of these holy women to bring success to the labors of the fathers and salvation to the souls of sinners.

Father Sueiro Gomes governed the Province of Spain, which then included all that country and Portugal, for eleven years and eleven months, less a few days. His rule was a distinct success from beginning to end. Its outstanding traits were zeal, holiness of life, charity, and good judgment. He surrendered his great soul to God on April 27, 1233. In none of the authors, strange to say, could we find the place of his death. Perhaps Fathers Cacegas and de Sousa could not discover it. Yet there are indications that it occurred in

the convent of Santarem.[9] He left behind him a large body of learned and exemplary religious who sincerely mourned his loss. That he planted well is evidenced by the excellent fruit which the Order continued to bear in Portugal until its work there was disrupted by irreligion and revolution, and still bears in the various provinces of Spain. As he is even yet venerated, the day may come when he will receive the honors of the altar.

PETER SEILA

All who are acquainted with the life of Saint Dominic will readily recall the name of Father Peter Seila—or Cellani, or Seilan, as he is sometimes called. The reader can hardly be unacquainted with him, for he has received honorable mention more than once in the course of these pages. Toulouse seems certainly to have been his native city; but the date of his birth is not known. Nor are we told when or how he first met the founder of the Friars Preacher. Mr. Bertrand, in his *Facts about Some Toulousans (Des Faits des Toulousains)*, says that Dominic stopped at the house of Peter Seila at the time of his first visit in Toulouse, that Seila was then converted from Albigensianism, and that out of gratitude for this he became the saint's benefactor. However, there is not the slightest proof for such a statement. None of the earliest writers would have overlooked so important a fact. Yet not one of them

[9] An old martyrology for the convent of Santarem, for instance, gives the date of his death; and this was one of the leading houses in the province, as well as particularly beloved by him.

refers to it. Besides, circumstances indicate that Peter was a mere youth at the time.[1]

The first mention we find of Peter Seila, in connection with Dominic, is in a document of date April 25, 1215. It is the instrument of conveyance of Seila's house to the saint and his companions.[2] Evidently the young Frenchman, who must have been already a missionary, or at least about prepared to receive ordination, had become a disciple of the patriarch prior to this time. The Seila residence stood near the Chateau de Narbonne, the palace of the counts of Toulouse. Here Dominic began at once to gather the rest of his followers, and to train them in the religious life. It was their first distinct home. From it he made his journey to Rome in 1215 for the confirmation of the proposed Order. But all this has been told before. Suffice it to state that Peter Seila took a keen interest and had his part in the various deliberations about the pious enterprise, with which the reader has become acquainted.[3] In his advanced life our early disciple used jocosely to tell his younger confrères that the Order did not receive him; but that he received the Order by taking it into

[1] ALBERTI, fol. 179; *Année Dominicaine,* II (February), 715 ff; BALME-LELAIDIER, I, 498 ff; BZOVIUS (Bzowski), XIII, col. 662; CASTILLO, pp. 57 ff; CHAPOTIN, *op. cit.,* p. 36; GUI, Bernard, *Commentarium de Ordine Praedicatorum* (? mss.); JORDAN of Saxony, *Opera* (Berthier ed.), pp. 13-14, and in *Acta Sanctorum,* XXXV, 546, No. 30; MALVENDA, pp. 178-179; MAMACHI, pp. 352, 372, 411, 503, 629; MORTIER, I, *passim;* PIO, col. 10-11; SALAGNAC, Stephen de, O. P., *De Quatuor in Quibus Deus Praedicatorum Ordinem Insignivit* (mss.). We could not find the first name of author Bertrand, or anything about his book. (Ed. note).

[2] BALME-LELAIDIER, I, 498.

[3] See sketches of Blessed Mannes, Matthew of France, Blessed Bertrand of Garrigue, and John of Navarre.

his own house, and then making the fathers a present of it.

In the dispersion of the brethren at Prouille Peter Seila and Father Thomas, another citizen of the same city, were sent back to Saint Romanus', Toulouse. Peter became the prior. This, it will be remembered, was late in the summer of 1217, or somewhat less than two years and a half after the community had taken possession of his house, and a little over a twelvemonth from the time they moved from it to Saint Romanus'. As we have told the story of these transactions in previous sketches, it is not necessary to repeat it here. Yet it should be noted that Malvenda's assertion that Peter Seila was Dominic's first disciple is palpably incorrect.[4]

From the start, the Albigenses regarded the new religious institute with no little uneasiness and hatred. They dreaded the zeal of its members. As Seila, who had acted under Dominic for at least two or three years, now took up the work of the holy man with earnestness on his own initiative, he became the center of their animosity. His labors also highly displeased Raymond VI, count of Toulouse, and his son Raymond, who ever showed themselves abetters of those who were disturbers of peace and order, whether civic or ecclesiastical. The venom of the two unprincipled politicians was all the greater because they had lost their sovereignty through their own misdeeds.

History shows that in and around Toulouse things were in a decidedly precarious condition. Uncertainty reigned everywhere. For a time fear held the enemy in check. Meanwhile, Peter Seila continued his efforts

[4] See the preceding note, and MALVENDA, p. 179.

in the cause of religion and the salvation of souls. On June 25, 1218, brave Count Simon de Montfort was killed by a stone in the siege of Toulouse. Through this unfortunate incident the two Raymonds were brought back into power. The Albigenses regained their ascendency. Although he had never been known to shrink from any danger to himself, Dominic was evidently much distressed over the peril of Father Seila; for he at once sent him to Saint James', Paris. It would seem that the saint felt the sweet, placid temperament of Blessed Bertrand of Garrigue rendered him better suited to guide the fortunes of the Order through such an unsettled situation. At least, he now exchanged places with the subject of this sketch.

In northern France Peter took up his labors with the same energy that had characterized his apostolate in the south. They won the admiration of the new community, as well as produced splendid effects among the faithful. No doubt they had their part in causing Dominic to select him to establish the Order at Limoges. This was at the time of the saint's visit to Paris late in the first half of 1219. Possibly Father Seila's experience at Toulouse combined with his humility to make him seek to avoid the position, for we read that he accepted it only under the irresistible persuasion of his highest superior.

Results show that no wiser choice could have been made. The Right Rev. Bernard de Savène, bishop of Limoges, and the Very Rev. Guy de Clusel, archdeacon of Saint Martial's and dean of Saint Yrieix, not only received our Friar Preacher with open arms, but even looked after the construction of a convent and a house of worship for the proposed community. This left him

more time for preaching to the people, who flocked to his sermons in great numbers. Thus Dominic's promise that God would be with him, that he would bring many souls to Christ, and that he would accomplish much good in Limoges began to be realized from the start.

The convent was completed in 1220. To the joy of the prior he saw it filled with earnest religious almost at once. These he trained so thoroughly in the spiritual and apostolic life that the community soon became noted throughout and beyond France for its zeal, discipline, and labors. Its reputation for learning was not less. During the centuries of its existence, Seila's convent gave the Order and Church a real galaxy of men of rare piety and superior minds. Two of them, Stephen de Salagnac and Bernard Gui, deserved so well of early Dominican history that there are few to whom the Friars Preacher owe so much in that field of knowledge. Father Gui tells us that, from the time of the foundation of the Limoges priory to 1313 (that is, in somewhat less than a century), two hundred of its members died in the odor of sanctity. Many of these must have passed to their glorious reward in its founder's lifetime. One of those who received the habit from his hands, became widely known for holiness of life and learning, and attained the miter (shortly after Peter returned to Toulouse), deserves special mention. This was Father Peter of Saint Astier, whom Gregory IX appointed bishop of Perigueux in 1234. For more than thirty-two years he governed the diocese in a most saintly manner. Then he resigned his see into the hands of Clement IV that he might spend the remainder of his days in the convent of Limoges, where he was received

into the Order by Peter Seila. He lived for nearly a decade longer, died the death of the just on July 14, 1275, and was buried in the conventual choir. The epitaph on his tomb tells the story of his beautiful life.[5]

Father Stephen de Salagnac, who received the habit from Peter Seila, and made his profession to him in Limoges, tells us that not only were both the clergy and the people of the city and diocese charmed by his virtues and manners; they regarded him as a saint, and listened to him as to a prophet.[6] Possibly his removal from his beloved convent caused him no less sorrow than it gave the faithful and clergy of Limoges. Yet, as he had taken the vow of obedience, he obeyed at once and without remonstrance.

Although the war against the Albigenses came to an end with the submission of Raymond VII, the last count of Toulouse, in 1229, these misguided people still continued to be a danger to both Church and State. They assiduously carried on their propaganda under cover. When brought before the public tribunals, they claimed that they were persecuted, and accused the officials of the law of being tyrants. From complaints they not infrequently passed to threats, which they put into execution when they felt it could be done with impunity. Ever-watchful Gregory IX urged the hierarchy and princes of France to use all their power for the extirpation of the evil. The bishop of Tournai, Walter de Marvis, was appointed papal legate for that purpose.

[5] *Gallia Christiana,* II, 1473; GAMS, *Series Episcoporum,* p. 598; FONTANA, *Theatrum Dominicanum,* p. 263. Through an oversight or error, Gams fails to note that Bishop Peter of Saint Astier was a Friar Preacher. (Ed. note).

[6] *De Quatuor in Quibus Deus Praedicatorum Ordinem Insignivit* (mss. in Archives of the Dominican Master General).

In 1234, the saintly archbishop of Vienne, John de Bournin, succeeded de Marvis as the papal ambassador. One of the influences behind this extraordinary activity against the Albigenses was the recollection of their excesses when they were in the ascendency; for, while denying liberty to others, they claimed every license for themselves.

It was this situation that called Father Peter Seila from Limoges back to his native Toulouse. The summons came direct from Gregory IX through a bull of date March 23, 1234. Peter now became associated, as an inquisitor of the faith, with his confrère, Blessed William Arnaud. Doubtless, like practically all the Friars Preacher appointed to that ungrateful position, he accepted it only in obedience to the Holy See. It was an arduous task, from the perils of which not even the careful protection of the secular authority could efficiently safeguard those so engaged.[7]

Like their confrères employed in this work against their wills, Seila and Arnaud labored at it with their whole souls as a matter of duty and conscience. They needed not the repeated urging which they received from Rome. Neither hardship nor danger ever caused them to recoil from their obligations. Nevertheless, even in the extremest cases, they retained their patience and sought to follow the dictates of charity for the greater good. Not a few were recalled to the faith through their instructions and kindness; while others were retained within the fold, in part, through dread of

[7] *Année Dominicaine,* V (May), 756; CATEL, William, *Historia Comitum Tolosanorum* (?), Book 2, p. 357; FLEURY, *op. cit.,* XVII, 56 ff; PUY-LAURENS, William de, *Chronicon de Albigensibus,* Chap. 43; RAYNALDI, Oderic, *Annales, ad Annum 1233,* No. 59.

their fearlessness. Many Albigenses abstained from violence because of the knowledge that it would soon bring them into contact with the two inquisitors. In short, these ambassadors of Christ strove to become all things to all men in order to win them to God.

William Arnaud, together with ten associates (two of whom belonged to his own Order), finally received the crown of martyrdom as the reward of their faithfulness. This was at Avignonet, May 29, 1242.[8] The tragedy rather quickened Peter Seila's zeal than anywise daunted his intrepidity. Ever athirst for the salvation of souls and the good of religion, as well as prepared to sacrifice his life in the cause of Christ, he continued to execute his duties with unrelaxed vigilance. At the same time he held the office of prior at Toulouse, which he filled with no less wisdom than that which had characterized his long government at Limoges.

So labored this early disciple of Dominic zealously on until the end of his model and useful priestly life at the convent in Toulouse. He seems to have been the last of the original "sixteen," with whom the saint began his Order. Some place Father Seila's death on February 22; others on March 1. Practically all agree on the year 1257, and say that he died in the odor of sanctity.[9] Some of the earlier writers call him blessed. With Alberti, they assure us that "Father Peter was a man endowed with a splendid mind, of a striking appearance, intrepid in adversity, steadfast and upright in all his

[8] These martyrs were beatified by Pius IX, October 6, 1866. See *Année Dominicaine,* V (May), 757, 763.

[9] Father Bernard Gui, as quoted in the *Cartulaire de Saint Dominique,* I, 506, places Seila's death in 1258. Mortier (I, 29) places it 1259; but this seems to be certainly a typographical error.

deeds." For at least forty-two years he bravely bore the standard of the Friar Preacher. Nearly all that time he held the office of superior, which alone should show the love of his brethren for him, as well as the confidence which they reposed in his ability and integrity.

There are those who state that Peter Seila was of noble birth. That his family were well-to-do for that age may be seen from the document of conveyance of his house to the incipient Order of Preachers. Although the fathers soon moved from his building to Saint Romanus', they still retained possession of it. Afterwards, and for a long time, it was known as the "Convent of the Inquisition," which would indicate that it was used in connection with that institution. The little room occupied by Saint Dominic, while the first community lived there, became a chapel dedicated to his honor. So it continued down through the course of centuries—perhaps until the French Revolution swept the religious orders from every part of the country. Later the Jesuits occupied the Seila home for a time; and then the Sisters of *Marie Reparatrice*. Since 1905 it has been the residence of the archbishop of Toulouse.[10]

WILLIAM CLARET

Our author closes his sketches of the first "sixteen" of Saint Dominic's disciples with Peter Seila. Yet they all deserve at least honorable mention in these pages. To omit Father William Claret might almost seem spite. He was born at Pamiers, in Ariége, one of the

[10] KIRSCH-ROMAN, *Pèlerinages Dominicains*, pp. 157-158.

southernmost departments of France. We find no date given for his birth; but circumstances justify us in placing it between 1170 and 1180. From his youth he was acquainted with the abominations of the Albigenses, for he lived in their midst. Although it is not known just when he joined the missionary forces against them, it is certain that he became one of this apostolic band at an early date, and that he was among the first who allied themselves with Saint Dominic. When, in 1207, Didacus de Azebes, bishop of Osma, left southern France to return to his diocese, William Claret was given charge of the temporal affairs of the little company of priests who had organized to combat the Albigenses.[1]

This fact shows that Father Claret had been thus engaged long enough to prove his zeal and to win the confidence not only of the missionaries, Saint Dominic included, but also that of de Azebes and Fulk, bishop of Toulouse. From this time on for more than twenty years, Claret's name appears in most of the civic documents relating to the community at Prouille. We need no stronger proof of the trust Saint Dominic placed in him, or of the high regard in which he was held by the Order. Certainly he must have exerted no little influence in the early steps taken towards the foundation of the Friars Preacher.

At the time of the dispersion of the brethren from Prouille, August 15, 1217, Father Claret was left at Prouille with Father Natalis, who apparently belonged

[1] This sketch is taken principally from MAMACHI, who speaks of Claret on pp. 159, 164, 167-168, 173, 187, 368, and col. 368. Other general references are: BALME-LELAIDIER, I, II, and III, *passim;* MALVENDA, p. 180; MORTIER, I, 27, 90, 166, 351; QUETIF-ECHARD, I, 16.

to that village. Natalis was made prior. William still retained the management of the temporalities.[2] In 1218, on Natalis' death, William Claret became prior of the institution. We find him holding the same post in 1219, 1222, 1224, and 1229.[3] In view of the long tenure of office at that day, it is quite possible that he remained superior nearly all this time. About the last date, a tradition, which has every appearance of truth, informs us this early disciple gave up the apostolic Order which he had helped to found, and joined a contemplative community of Cistercians in his native diocese, Pamiers.

Father Ambrose Taegio tells us that Father Claret "was a man endowed with every virtue—shining faith, consummate prudence, great discretion, deep piety, pure morals, a spirit of prayer, and an overflowing charity." The confidence which Saint Dominic certainly reposed in him and the favor in which he was evidently long held by his confrères dispose one to accept this estimate of the early Friar Preacher's character.[4] Possibly, as he saw the end of his life approach and perceived the vanity of the world in a clearer light, he felt irresistibly drawn to shut himself up in the quiet of a Cistercian abbey. Possibly also he had been inclined to that sort of solitude from early manhood, and had been held back only through his love of Saint Dominic and the good which he could do as a Friar Preacher. It may be, too, that the management of the temporal

[2] QUETIF-ECHARD, I, 16.

[3] MAMACHI, 368.

[4] *Ibid.* Mamachi seems to think that Taegio was not aware that Father Claret left the Order for the Cistercians. But we see little reason for this conclusion.

affairs of the Prouille community for so long a time had its part in his determination.

Whatever the cause of his change of allegiance, it must be admitted that Father Claret deserved well of the Order of Preachers while he was a member of it. Whether as an apostolic man, a religious, or syndic, he did his duty faithfully and effectively. No one can justly censure him for going to the Cistercians. In this not merely did he do no wrong; he followed a course permitted by the Church without let or hindrance. His action should not lead us to deny him the honor that is his due.

Tradition tells us further that the early disciple of Saint Dominic, when he went to the Cistercians, endeavored to induce the Dominican Sisters at Prouille to go over to that order also. If this be true, he was at fault, however innocent his intention. It was a lapse in judgment and prudence for which he should be blamed. While he had a perfect right to become a Cistercian himself, it was absolutely wrong of him to attempt to disrupt a community by leading them to follow his example.

For the sake of fairness, we must note the possibility of an error in this part of the tradition. Few are the traditions that are altogether void of truth. Yet, especially when there is something more or less odious involved in them, they are apt to be enlarged beyond the facts. In this instance, Father Claret's departure for the Cistercian Order might, in time, have led to the growth of the tradition until it included an effort to make Cictercians of the Dominican Sisters of whom he had charge. His candor, honesty, and deep religious spirit, which are denied by no one, at least suggest that

he be given the credit of such a doubt. If the accusation be true, it speaks well for the loyalty of the Prouille community that not one of them could be so guided by the priest who had been their trusted spiritual director for many years. Their veneration for Saint Dominic must have been strong indeed.[5]

From the time he dropped out of the Order for a more retired and contemplative life, we find no record of Father William Claret in Friar-Preacher annals. We doubt not that he continued to lead a holy life, and died a happy death among the Cistercians of Boulbone, whom he is said to have joined.

DOMINIC OF SEGOVIA, OR "THE LITTLE"

Like Saint Dominic, the subject of this sketch was a Castilian, for he was born in Segovia, Spain. The date of his birth is not given by any of the authors; which, however, is by no means an exception with the early fathers of the Order. Possibly it antedates that of Saint Dominic, for he is said to have been an old man when he died (1230). His birthplace is responsible for the names "Dominic of Segovia" and "Dominic, the Spaniard," by both of which he is often called. According to the earliest writers, who have been followed by the later, he was very small of stature and of a weak constitution. For this reason, he is also sometimes styled "Dominic the Little." Diminutive and unpre-

[5] The careful Father Bernard Gui, an author of the late thirteenth and early fourteenth century, seems to have been the first to commit this tradition to writing. We may be sure that it was existing in the Order in southern France during his lifetime.

possessing though he was physically, he was powerful of soul—a man of rare piety and devotion, marvellous humility, extraordinary innocence of life. Castillo, a Spaniard like himself, says he fell heir to Dominic Guzman's holiness and greatness of heart.[1]

Blessed Jordan of Saxony tells us that Dominic of Segovia did not have much learning. Others seem disposed to question this statement. Possibly they are right, for Jordan may have been deceived by the early disciple's profound humility. His labors among the Albigenses and later in his native land bespeak an ecclesiastic of more than ordinary parts.[2] He was one of the company of missionaries with Didacus de Azebes, bishop of Osma, while that prelate toiled in southern France, and remained there with the holy leader from Caleruega, when de Azebes returned home. Thus "Dominic the Little" was one of the very first disciples of the founder of the Friars Preacher. So did he ever prove faithful, constant, true, and zealous.[3]

One can but believe that the missionary from Segovia was among the first to whom Saint Dominic made known his desire to found an apostolic order. Be that as it may, although his unobtrusive spirit perhaps prevented him from making his influence felt, Dominic the

[1] BALME-LELAIDIER, II, 134, 187, 238; CASTILLO, pp. 57-58; FRACHET, de (Reichert ed.), p. 159; JORDAN of Saxony (Berthier ed.), p. 16; MALVENDA, pp. 174-175, 238 ff, 249 ff; MAMACHI, pp. 187, 369-370, and *passim;* MORTIER, I, 29, 90, 94, 95; PIO, col. 15; QUETIF-ECHARD, I, 15, 16. The sketch is taken principally from Castillo, Malvenda, and Mamachi.

[2] It is possible that a faulty transcription of Jordan's work, in making copies of it, causes him to attribute little learning to Dominic of Segovia. Malvenda (p. 174), and the same is noted in Quetif-Echard (I, 15), cites Father Gui as saying Dominic was "little in body, but great in knowledge and virtue" *(parvus corpore, sed scientia et virtute magnificus).*

[3] All the authors agree as to his early union with Saint Dominic.

Little evidently sat as an interested party at all the discussions on the subject by the associated companions, prior to the final successful launching of the new religious institute of Friars Preacher. In the dispersion of the brethren at Prouille, August, 1217, he was sent to Spain with Sueiro Gomes, Peter of Madrid, and Michael de Uzero.[4]

Dominic's first essay at apostolic work in his native Spain proved far from promising. Was it the result of diffidence of self, of inexperience in laboring alone, or of lonesomeness for his beloved superior, to whom he was attached by the strongest bonds of affection? We do not know. Blessed Jordan says it was because he did not meet with the success for which he had hoped. But we are rather inclined to think it due to one or other of the causes suggested above—perhaps in part to all three of them. However it happened, early in 1218 we find the Spanish missionary in Rome, where he went from Spain to rejoin Saint Dominic.[5] Happily the holy patriarch understood his fellow-countryman, as well as knew what to expect from his zeal, obedience, and virtue.

Our disconsolate or disheartened Friar Preacher, whichever it may be, was now sent to Bologna. But the appointment was only temporary. Before the close of 1218, Saint Dominic visited Spain, and took his namesake with him. On this journey the patriarch founded the great Convent of the Holy Cross, Segovia, where his hopes for the success of his confrère who had failed were to be realized. By this time, Dominic the Little had got his orientation and regained his self-composure.

[4] JORDAN of Saxony, p. 16.
[5] *Ibid.*

He was placed in charge of the new institution. Under his administration it grew by leaps and bounds, for he drew many excellent subjects to his Order. Nor was his preaching less fruitful in good among the faithful. Demands for his services seem to have come from far and near. Indeed, he had few free moments for himself. The Scriptural dictum which tells us that "a prophet is not without honor, save in his own country, and in his own house," was certainly not intended for Dominic the Little; for it was in and around Segovia that he was specially venerated.[6]

Ferdinand III, who has since been canonized, succeeded to the throne of Castile in 1217, somewhat more than a year before our Friar Preacher settled in Segovia. One of the nuisances which annoyed the pious young monarch was the crowd of harlequins, flatterers, office seekers, and persons of evil character who, as was the custom of that day, infested the royal court. Father Dominic's zeal, eloquence, and good judgment soon not only brought him into public notice, but also won him the favor of those highest in authority. Accordingly, his services were sought to free his sovereign from this

[6] The editors of the *Cartulaire* (II, 238) are of the opinion that the first prior of the house at Segovia was the venerable Father Corbalan. This does not agree with others. Anyway, Corbalan died a few months after the establishment of the convent. Mamachi says Dominic was provincial in both Lombardy and Spain, which is an error. It was Dominic Muños (also called Dominic of Segovia) who held that office in Spain; and it seems certain that Lombardy had no provincial of that name (*Vitae Fratrum*, 304, n). In his *Series Episcoporum* (p. 70) Gams makes a Dominican of Gerard, who became bishop of Segovia in 1214, resigned in 1218, and died in 1225. If this is correct, Gerard became a Dominican after his resignation, and was most likely received into the Order by Dominic of Segovia. There were no Dominicans in 1214, while the convent of Segovia was founded in 1218. Dominic the Little, must also have given the habit to Dominic Muños, or at least received him to profession.

annoyance. So effective was his work that he cleared the Castilian court of such followers, "as it were, in a moment."[7]

Owing to the number of saintly and illustrious Spanish fathers with the name of Dominic in the early days of the Order, and its frequently brief and indeterminate annals, it is often hard, or even impossible, to distinguish one from the other. Many of the writers speak of this difficulty. Marchese says that it, together with his inability to discover the date or particulars of the holy man's death, prevented him from including Dominic of Segovia in his *Sagro Diario Domenicano*.[8] Yet enough is distinctly said of this disciple among the original "sixteen" to show that he was universally considered a saint. A number of miracles were attributed to him. His humility was almost without measure, while his kindly disposition won all hearts.

Dominic the Little, for he was an excellent preacher, seems to have proclaimed the word of God in many parts of Spain. But Segovia and its vicinity were the principal field of his apostolic labors in the Iberian Peninsula. Some authors tell us that he founded a convent at Manino, or was at least prior there. As no such place can be discovered, either its name must have been changed, or that of some other city misspelled. Father Echard thinks that Madrid might have been understood.[9] However, the early disciple of whom we shall speak in the next sketch started the Order in the capital of Spain. It is possible that the suburb of Segovia in which the Convent of the Holy Cross was built once bore the name of Manino.

[7] CASTILLO, pp. 57-58; MALVENDA, pp. 174-175, 249 ff.
[8] I, 169.
[9] QUETIF-ECHARD, I, 15.

Faithfully did Dominic of Segovia toil on until the end, gathering souls to Christ, laying up spiritual treasure for himself, and helping to establish the noble traditions of his Order. Some of our authors place his death in 1230, which is most likely correct. Although we are not told where it happened, it seems to be taken for granted that he closed his days in the city of his birth, Segovia. It is said that he was an aged man at the time, and that his departure from this world was as edifying as had been his life. Berthier places him first among several fathers who died "most saintly deaths" *(sanctissima morte moriuntur)* in the year given.[10]

It is a pity, because of his talent and opportunities, that Father Touron did not leave us a sketch of the holy missionary. Another matter for regret is that the editors of the *Année Dominicaine,* through some oversight, also failed to give us an outline of his life. Blessed Jordan of Saxony says, in his pithy way: "It would be well, if something were written about him" *(de quo aliquid commemorare non erit inutile).*[11]

PETER OF MADRID

Some think that the real name of the subject of this sketch was Peter Medina. However, from the fact that he established the Friars Preacher and labored in the capital city of Spain, he became known as Peter of Madrid, and is generally called by that name. At times we find him designated "Peter, the Spaniard," from the

[10] Page XI in preface to Jordan's *Opera.*
[11] *Ibid.,* p. 16.

country of his birth. A few think that he made his earthly debut in Madrid. Of his parentage, youth, and education nothing seems to be known. Indeed, he is already in the company of Saint Dominic before we come across any trace of him. If he belonged to the family of the Medina, which has given the world several distinguished men, we may rest assured that his early training was of the best.[1]

The earliest historians of the Order did not take the pains and time to learn and transmit to us when or how Father Peter came in touch with Saint Dominic, or enlisted under his banner. Possibly Medina was in the retinue of Bishop de Azebes, or went into southern France with the crusaders against the Albigenses. In view of the fact, as Father Touron tells us, that Dominic had tried out the most of his first disciples on the missions before commencing his Order, one is disposed to believe that Peter had labored with him in this work.[2] There can be little or no doubt but that the future founder of the Friars Preacher in the Spanish capital was among the saint's first "sixteen" disciples, and that he had a hand in all the early colloquies of the little band of spiritual harvesters, the assembly at Prouille (August 15, 1217) included. He is quite generally given this credit.[3]

[1] ALBERTI, fol. 180; BALME-LELAIDIER, II, 133-134, 230 ff, 320 ff; *Année Dominicaine,* IV (April), 499; CASTILLO, pp. 51, 82 ff; JORDAN of Saxony, *Opera* (Berthier ed.), 16, 19; MALVENDA, pp. 171, 174, 238 ff, 253 ff; MAMACHI, pp. 372, 411, 492 ff; MORTIER, I, 30, 90, 103; QUETIF-ECHARD, I, 15, 19. The sketch is taken principally from Castillo and Malvenda.

[2] *Vie de Saint Dominique,* p. 189.

[3] Practically all the writers place Peter of Madrid in the Prouille-Toulouse company. The reader will remember that the Spain of that era was not one kingdom, like it is today. In calling Madrid the capital, we speak of the present state of the country.

In the dispersion of the brethren from that Dominican sanctuary Spain was allotted to Peter of Madrid, Sueiro Gomes, Michael de Uzero, and Dominic of Segovia as their field of apostolic labor. Evidently, as was but natural, Dominic wished to see his Order gain a foothold in his native land from the start. Besides, for Spain was thoroughly Catholic, he might expect a large enrollment there, and even candidates for foreign missions. The future proved that his anticipations were not groundless. Blessed Jordan merely assures us that Medina, like Gomes, preached the word of God with great fruit and efficiency in the Iberian Peninsula.[4] De Frachet, too intent on his pious anecdotes, says nothing of either. De Salagnac is not less reticent. This is all the more regretable, for these three writers lived at a time when they could have gathered first-hand information on all of the handful with whom Dominic commenced the Order at Prouille and Toulouse. The early fathers in Spain failed to fill up the historical gap in regard to Peter of Madrid.

Because of these oversights, later authors were left little foundation for their work. However, as Mamachi says in his *Annals,* the very fact that Saint Dominic admitted a man to profession in the Order and entrusted him with important duties is proof of his excellent character and ability.[5] Certainly the commission to preach broadcast and establish the new religious institute in Spain was one that involved great responsibility, as well as demanded much zeal and capacity. Such a task confronted Peter of Madrid after he left

[4] *Opera* (Berthier ed.), p. 16.
[5] Page 369.

Prouille. Statements or sidelights in the life of the Order's founder, apart from the assertion of Blessed Jordan, show that he acquitted himself of this duty to the perfect satisfaction of Dominic.

During his journey to Spain, and after the establishment of Holy Cross Convent at Segovia, the saint went to Madrid. There he discovered that Father Medina had gathered a number of zealous subjects around him, and had a house and everything in readiness for the foundation of a convent. His zeal, eloquence, and model life had won the hearts alike of the clergy and laity of the Spanish capital.[6] Doubtless his esteem for Dominic, whom he expected in the city, caused him to await the arrival of the holy man in order to give him the happiness of formally instituting the priory. Most likely it was this love for the patriarch that deprived Madrid of the honor of having the first convent of Friars Preacher in Spain. Anyway, it had the country's first community of the Order.

Moreover, Peter had collected several pious ladies, whom he had under instructions on the religious life, and with whom he intended to form a body of sisters like that at Prouille. Indeed, he had them so well prepared that Saint Dominic seems to have received their vows then and there, although he permitted them to remain in their own homes until a suitable house could be made ready for them. This was quite early in 1219.[7] Thus the community of Dominican Sisters started by Father Medina at Madrid was the first in Spain. Unless Father Echard, who thinks its formal establishment was delayed, is correct in his opinion, it was probably the

[6] CASTILLO, pp. 82-83; MALVENDA, pp. 253-254.
[7] *Ibid.*

second of the Order, and antedated that of San Sisto, at Rome.[8]

In the light of these facts, one can scarcely deny Father Peter of Madrid the honor of being the first to establish the Dominicans in Spain—whether fathers or sisters. It belongs to Saint Dominic, as the inspiring guide, it is true; but it is Peter's, as the immediate cause. An essential of wise, successful leadership is to make one's self loved and to attain good ends through the work of others. Dominic used this art with skill, for he realized that the limitations of human nature render it impossible for any man to do everything. To give the saint all the credit for the two houses in Madrid is just to neither him nor Medina.

We read in different places that the missionaries whom Dominic gathered around him at Prouille and Toulouse were preachers in name and in fact. Blessed Jordan has told us that Peter Medina proclaimed the word of God with great effect and fruit in Spain. Here and there we learn that he was a deeply religious man and much given to mortification, and that he possessed not a little learning. The Spanish writers Castillo and Malvenda are authority for the statement that he and his companions had won the heartiest good-will of the citizens of Madrid, and begun a convent there, before the arrival of Saint Dominic. The same authors assure us that these early Friars Preacher were very zealous and holy men. No doubt Father Medina, through his virtue, was largely instrumental in so winning the friendship of James Mames and his wife Mary that they generously assisted the fathers in the erection of a more

[8] QUETIF-ECHARD, I, 19. The San Sisto community was probably started in 1220, although some date it as early as 1218.

commodious convent in Madrid, as well as provided means for their subsistence. Possibly it was in part because of him that the Order, first in Madrid, and then throughout Spain, received the title of "Fathers of the Holy Preaching."

The Spanish and Italian writers say nothing of the place or date of Father Medina's death. But the *Année Dominicaine,* which says that he was the first prior of both the fathers and the sisters in Madrid, thinks "he died, full of merit and virtue, in the exercise of that office." If this be correct (as it probably is), since Blessed Mannes was placed in charge of the sisters, at the latest, in May or early June, 1221, Father Peter must have died before that date.[9] For the same reason, his death must have taken place in the capital; and he was of course buried where he had established the first community of Friars Preacher in Spain. Possibly to the holy man's early demise is due the fact that so little has been written about him or his work. The two houses which he founded became noted in the history of the Order.

Further light is thrown on Peter of Madrid by a letter of Honorius III. On March 31, 1221, that Pontiff wrote to the hierarchy of Spain, urging them to foster and aid his commendable zeal. At that time, he wished to establish a convent of his Order in Leon. No doubt this document is due to the influence of Saint Dominic. But Father Medina had probably gone to his eternal reward before Honorius' letter reached the Spanish capital.[10]

[9] Vol. IV (April), 499. See also note 7 in sketch of Blessed Mannes.
[10] BALME-LELAIDIER, III, 245 ff.

STEPHEN OF METZ

Although Stephen seems to have been one of the first disciples of Dominic especially beloved and trusted by the saint, the early writers used very little time or paper to tell us about him. Mortier says Carcasonne, France, was the place of his birth. Others give this honor to Metz. He has come down in history under the name of Stephen of Metz, which may be due to his religious life in that city. Certainly he had become associated with the founder of the Friars Preacher by 1213. Possibly the two men had labored together against the Albigenses prior to that date; but of this we can not speak with assurance.[1]

In his *Life* (or *Legends) of Saint Dominic,* Father Constantine de Medicis (called Constantine of Orvieto, from the fact that he was bishop of that diocese) tells us that Stephen of Metz was Dominic's companion in Carcasonne, while the saint acted as vicar general for Bishop Guy during his absence from the diocese. This was in 1213. From the same source we learn that Stephen often spoke of Dominic's preaching in the cathedral of Carcasonne for the lent of that year; and of his prophecy of the final victory of the faith over the Albigenses, who were still a formidable power.[2] Similarly, in his short *Life of Saint Dominic* (written for the lessons of the divine office), Blessed Humbert of Romans says: "Stephen of Metz was also wont to re-

[1] ALBERTI, fol. 180; BALME-LELAIDIER, II, 133, 285 ff; CHAPOTIN, pp. 28 ff; MALVENDA, p. 171; MAMACHI, pp. 371, 411, and col. 368; MORTIER, I, pp. 27, 28, 90; QUETIF-ECHARD, I, 16.

[2] In QUETIF-ECHARD, I, 34.

late how the man of God, Dominic, during all the lent he spent at Carcasonne, ate only bread, drank only water, and never used his bed. Yet, when Easter came, he said that he felt the better for it. So did he appear stronger and fuller of body."[3]

These statements leave little or no doubt about the close friendship that existed between the two holy men. Indeed, they convince us that Stephen was one of the saint's trusted confidants. From this time the missionaries were certainly often together. All the writers agree that Stephen was among the six companions whom Dominic first gathered in the Peter Seila house, Toulouse; and whom some, though we think erroneously, believe to have been the saint's earliest disciples. Possibly none of the little party followed the patriarch's actions at this time with greater concern, or entered into his views with more sympathy. At least this is what one would expect from a character like that which the subject of this paper seems to have had.

Malvenda, who says that he was not able to ascertain whether Stephen of Metz and Stephen, "the Spaniard," were two distinct men, or one and the same disciple with two names, could not have seen de Medicis' or Blessed Humbert's short lives of Saint Dominic. Neither was the Spanish author acquainted with the story of his fellow-countryman, Stephen, the Spaniard, who entered the Order at Bologna in 1219, became the provincial of Lombardy, and was afterwards appointed archbishop in Sardinia.[4]

Father Bernard Gui says that Stephen of Metz sub-

[3] In MAMACHI, col. 295. In those days all nine lessons were not infrequently the life of the saint.

[4] MALVENDA, p. 171. See sketch of Stephen of Spain.

jected himself to the severest penalties and mortification. Alberti repeats this, and adds that he was a man conspicuous for his sanctity. Mamachi subjoins that he practised extraordinary abstinence, as well as labored with his whole heart and soul for the salvation of others. These traits, the last author thinks, our French Friar Preacher imbibed from his leader; and they were what made him so beloved by the saint.[5] Possibly we have here the explanation of why, at the time of the dispersion of the brethren at Prouille in August, 1217, Dominic reserved Stephen as a travelling companion for himself.

Until this time the subject of our sketch had evidently labored with zeal for the good of religion in southern France. But now we lose all trace of him for two years or more. Dominic went from Prouille to Toulouse, whence he journeyed through Italy as far as Rome. Late in 1218, the saint left the Eternal City for Spain. From there he travelled to Paris by way of Toulouse. Whether, or how far, he took Stephen on these missionary tours, after leaving the Eternal City, we can not say, for there is no mention of the French confrère in any account of them. Mother Augusta Theodosia Drane, on page 191 of her *Life of Saint Dominic,* says that the saint went to Metz shortly after the dispersion at Prouille, and left Father Stephen to start a convent in the Alsatian city. Adrian Baillet and others make the same remark.[6] However, this statement seems to be based on one of the many uncertain,

[5] GUI (in MAMACHI, col. 368); ALBERTI, fol. 180; MAMACHI, p. 371.

[6] TOURON, *Vie de Saint Dominique,* pp. 210-211. See BALME-LELAIDIER (II, 146) and QUETIF-ECHARD (I, 16) on the tradition of such a journey by Dominic.

or groundless, traditions that have grown up around the life of the founder of the Friars Preacher. It is not found in any of the earliest writers of the Order, some of whom simply say that Stephen helped to start the convent there. So is it opposed to the opinion of the three eminent authors whom we have now to name.

It will be remembered that Saint Dominic, on his return from Spain, reached Paris at the end of May, 1219. His stay there was short. Yet, as Mamachi and Chapotin, in union with others, tell us, at that time he sent fathers from Saint James' to establish several houses in France. Among these was that at Metz. Father Guerric, a native of the city, was placed at the head of those who were to found it. Likely the choice of him as superior, though he was an excellent religious, was partly due to the fact that he belonged to a family of means. At any rate, he started the convent in a house which came to the Order through him. It is not improbable that fear lest Stephen's austerity with himself might lead him to be too severe with others prevented his appointment as prior of the new institution.

In his *History of the Province of France,* to which Metz belonged, Chapotin makes the tradition of Dominic's visit to that city place him there in 1215, and says nothing of Father Stephen being with him. Mamachi, who made a study of all who had written before him, says expressly that the subject of our sketch was one of the founders and early glories of the great convent at Metz. Mortier, the latest writer on the subject, also classes him among the first laborers at this institution.[7]

None of the earlier authors whom we have seen give

[7] CHAPOTIN, p. 29; MAMACHI, p. 505; MORTIER, I, 28.

the date or place of Father Stephen's death; but some of them appear to suppose that it occurred at Metz. Mother Drane, on the page of her work referred to, says that he died in that city before he could execute the task of founding a convent, as he had been instructed to do by Saint Dominic. We have already given our opinion of the tradition on which this statement is based. However, it seems highly probable that our early disciple ended his days in Metz, where he had helped to plant his Order. Yet the information which he supplied for the Life of Saint Dominic, as given above, shows that he outlived the patriarch. Echard says that some of the things he told clearly indicate that he travelled in Italy with the saint.[8] He shone for his holiness even in a holy company.

NATALIS (OR NOEL) OF PROUILLE

Somehow, though he can not say precisely why, the writer feels instinctively drawn towards the subject of this sketch. We can not help picturing him as a splendid young man, deeply religious, endowed with the best qualities of the southern French character, and blessed with a gentle, diplomatic finesse for the government of a community of nuns. Perhaps this is because of the work in which Saint Dominic largely employed him.[1]

Unless he is so called from the place of his labor, the last part of Father Natalis' name shows that the beauti-

[8] QUETIF-ECHARD, I, 16.

[1] BALME-LELAIDIER, I, 526 ff, II, 9 ff, 141 ff; GUIRAUD, John, *Cartulaire de Notre Dame de Prouille, passim;* MAMACHI, pp. 164, 368, 411; MORTIER, I, 27, 28, 90; QUETIF-ECHARD, I, 16.

ful little village of Prouille, where the Order was started, has the honor of being his birthplace, and that from youth he became acquainted with the atrocities of the Albigenses. We could not ascertain when he was born, or when he associated himself with the founder of the Friars Preacher. The establishment of the sisters at Prouille and the assembling of the little band of missionaries there might explain how he first came in contact with the saint. Be this as it may, the facts which we shall now lay before the reader are proof that he at least became allied with the holy company soon after this event, and that Dominic was not slow to recognize and appreciate his real worth and magnificent character.

The earliest record of Natalis we have found bears the date of March 2, 1215. He is there noted as superior of the fathers and sisters at Prouille.[2] Dominic, who had acted as prior of the double institution until then, had evidently gone to Toulouse to make arrangements for the transfer of the house of Peter Seila to the projected apostolic religious Order (which took place on April 25, 1215), and to install some of his followers therein. Father Natalis was appointed head at Prouille in his place, making him the first prior of the institute after its founder. Natalis held the position, when Innocent III took the community of Prouille and its possessions under the protection of the Holy See. This was on October 8, 1215.[3] Subsequent documents prove that he continued to fill this post until the dispersion of the former missionaries, who had then become full-fledged Friars Preacher.

[2] GUIRAUD, *op. cit.*, II, pp. 189-190.
[3] BALME-LELAIDIER, I, 526 ff.

Father Bernard Gui does not mention the subject of this sketch in his list of the original disciples of Saint Dominic. However, this was certainly an oversight; for, in his *History of the Monastery at Prouille,* the noted writer states that Father Natalis was one of the first priors there.[4] In the light of the documents published in the *Cartulaire de Saint Dominique* and the *Cartulaire de Notre Dame de Prouille,* not only does it become evident that he was one of the number; there can be no doubt that he exerted an influence in the deliberations which preceded the dispersion. At this time, he was not sent to other parts, but left in his office of superior at Prouille—possibly at the request of the sisters.

Unfortunately the holy man did not live long after the parting of the brethren, for he was the victim of a sad accident the very next year. The editors of the *Cartulaire de Saint Dominique* inform us that Bernard Gui says he was drowned while attempting to cross the Blau, a torrential little stream in flood. His foot slipped, and he fell into the mad waters, and was drowned. From the fact that William Claret became prior of the double community at Prouille in 1218, they fix the date of Father Natalis' death in that year. He was probably the first Friar Preacher buried in the hallowed spot where the Order started. His loss was deeply regretted by both the fathers and the sisters, for everybody loved him.[5]

Thus we must not, as the same editors warn us, confound this original disciple of Saint Dominic with another Natalis of Prouille, who entered the Order after

[4] MAMACHI, p. 164.
[5] BALME-LELAIDIER, II, 248-249, 284.

the dispersion, but before the patriarch's death. This second man of the name also spent some years at Prouille, and perhaps died there; for we find him mentioned in documents relating to the institution in 1219, 1223, 1225, 1227, and 1230.[6] Possibly he was a relation of the original beloved disciple. A model chaplain was the first Natalis who would make an ideal patron for those of his Order engaged in the same work.

THOMAS OF TOULOUSE

Meager as is our knowledge of Natalis of Prouille, no greater is that which we have of another of the original Friars Preacher who appeals to the writer with special force—Thomas of Toulouse. Blessed Jordan, an undeniable authority, places him among the first disciples of the founder of the Order, and says that he was "a most amiable man, and an eloquent preacher." There appears to be no doubt that he was a native of Toulouse.[1]

All the authors, of course, accept the authoritative statement of Jordan. Some say that Thomas belonged to a noble family, represent him as a well-to-do gentleman, give him the surname of Seila, and call him a brother of the Peter Seila who forms the subject of a previous sketch. Yet we find no authority for the last

[6] GUIRAUD, *op. cit.* II, 4, 46, 51, 56, 137, 140.

[1] ALBERTI, fol. 179; *Année Dominicaine,* I (January), 46; BALME-LELAIDIER, I, 498 ff; CASTILLO, p. 56; JORDAN of Saxony (Berthier ed.), p. 14; MALVENDA, p. 180; MAMACHI, pp. 352, 372-373, 386, 406, 411, and col. 364; MORTIER, I, 21, 27, 28, 90; PIO, col. 10; QUETIF-ECHARD, I, 16.

two statements in Jordan's brief story of the beginnings of the Order, in any of the earliest writers, or in the document of the transfer of the Seila property to Dominic and his companions. Indeed, this legal instrument, in the mind of the writer, implies a negation of so close a relationship between Peter Seila and the subject of this paper. It shows that the property, evidently inherited from their parents, was conjointly owned by Peter Seila and his brother Bernard. There is no mention of a Thomas. Doubtless those who claim that the two early Friars Preacher were brothers never saw this document, and depend on an erroneous tradition.[2]

When the little company of missionaries was dispersed for their various fields of labor, in August, 1217, Father Thomas was sent back to his native Toulouse. There he had Peter Seila for his prior.[3] Their birth gave them the right of citizenship. Possibly such a claim had its part in the assignment of both of them; for trouble from the Albigenses might be expected in that city at any time, and in that case their civil status should stand them in good stead. Deeply spiritual though he was, and ever absorbed in the things of heaven, Dominic never failed to manifest a thorough familiarity with the ways of the world.

Alberti (folio 179) says: "Thomas, a companion from Toulouse, and a man possessed of great eloquence, as well as adorned with many virtues, died a pious death at Toulouse." Mamachi (page 373) places his death in the same city. Neither of them gives its date, from

[2] BALME-LELAIDIER, I, 498 ff. Possibly Peter Seila and Thomas of Toulouse were cousins, and the tradition of this gradually tightened into brotherhood. Such instances of contorted tradition are not infrequent.

[3] See note 1, and sketch of Peter Seila.

which we conclude that they could not discover it. Mamachi adds: "This man [Thomas of Toulouse] was endowed with a rare gift of oratory. With a consummate elegance of language and a most dignified style he combined an extraordinarily attractive and pleasant delivery." The few words quoted from these two authors speak a volume. We doubt not that the early disciple's delightful eloquence was an outward expression of his inner soul. Blessed Jordan refers to his unusual amiability.[4]

Whether the missionary life of Thomas of Toulouse was long or short we have no means of knowing, though there is a tradition that he died young.[5] The statements of Alberti and Mamachi lead one to believe that it was spent in southern France—most likely in and around the city in which he died. There is no record of his having exercised any authority. We are inclined to think that he was one of those calm, wise men who seek their glory and their reward only in what they can do for God and religion. In this way, his career was almost lost sight of in the strenuous times which then prevailed in his native land. However, his memory was evidently long kept alive in his Order. To this happy circumstance, combined with an occasional brief mention of him in the early authors, is due the little knowledge we have of a man who seems to have been one of the most charming characters among Dominic's original disciples.

[4] ALBERTI, fol. 179; MAMACHI, p. 373.

[5] *Année Dominicaine,* as in note 1.

MICHAEL DE UZERO

Of Father Michael de Uzero we have perhaps the least information of any of the missionaries whom Father Bernard Gui places among the original disciples of Saint Dominic. Indeed, Gui seems to be uncertain as to whether he should be included in the list. Yet the other writers manifest no doubt about the fact, because Blessed Jordan of Saxony says expressly that, at the time of the dispersion of the brethren at Prouille, de Uzero was sent to Spain together with Sueiro Gomes, Peter Medina (or of Madrid), and Dominic of Segovia. More openly, yet very logically, Mamachi concludes from Jordan's statement not only that de Uzero had labored under Dominic's standard for some time, but also that he had proved himself to be a man of staunch virtue and of no little ability. Otherwise the saint would not have selected him for so important a task as the propagation of the Order in Spain, where the brethren were absolutely unknown.[1]

Michael himself was a Spaniard. All the writers tell us so. However, as with Dominic of Segovia, so with Michael de Uzero the first attempt at an apostolate in his native land proved a failure. Both soon returned together to Saint Dominic at Rome. This was early in 1218. It is Blessed Jordan who gives us this information; and he adds that it was because they did not meet with the success they hoped for in Spain.[2]

[1] ALBERTI, fol. 180; BALME-LELAIDIER, I, 134; CASTILLO, pp. 51, 82; JORDAN of Saxony (Berthier ed.), p. 16; MALVENDA, pp. 174, 253; MAMACHI, pp. 369, 411, 466, and col. 369; MORTIER, I, 30, 90, 94, 95.

[2] JORDAN, as in note 1.

Still we can not suppress the conviction that it was largely the loss of their beloved leader which brought them back to him. Perhaps we may call them spoiled spiritual children. Dominic understood them. Instead of roundly scolding them and returning them to Spain at once, he sent them to Bologna temporarily, where they would at least be nearer him.

Unfortunately, from this time, the whereabouts and labors of Michael de Uzero become more or less a matter of conjecture. We know that, when the founder of the Order went to Spain, late in 1218, he took Dominic of Segovia with him. The inference is that the saint must have also taken de Uzero back to his native country on this journey. Blessed Jordan says they remained in Bologna for only a while *(fecerunt moram ibidem)*. Castillo and Malvenda are of the opinion that Michael de Uzero aided Peter Medina in his work at Madrid, and that Saint Dominic found him there on his arrival in the city.[3] But this belief can hardly be reconciled with the explicit statements of Jordan of Saxony, which seem indisputable.

Still we can but be convinced that, in their studies of the Order in their native country, Castillo and Malvenda must have come across traces of de Uzero's labors in and around the Spanish capital. Otherwise they would scarcely have ventured to hazard such a view. The fact that Dominic sent him to Bologna, where he expected so much, and just when he wanted to put his best foot forward there, shows the confidence which the Order's founder placed in Father Michael. From this, together with the opinion of the two Spanish historians,

[3] CASTILLO, p. 82; JORDAN, p. 16; MALVENDA, p. 253. See also sketches of Dominic of Segovia and Peter of Madrid.

it is safe to conclude that the saint took him back to Spain late in 1218, and that he labored in the country with no little zeal and fruit to souls until called to his own reward.

The silence of history about Father Michael de Uzero proves nothing, for it is not always those who do the most, or effect the greatest good, who become the best known to the world. With confidence we leave him to God, who permits no well-spent life to go unrequited. But we should note that Alberti calls him "an illustrious man" *(vir praeclarus)*.[4] We doubt not that he occupies a high place in heaven.

ODERIC OF NORMANDY

Brother Oderic of Normandy completes what may be called the canonized list of original disciples of Saint Dominic. Albeit we place him last in the catalogue, he was perhaps not the least in God's love and heavenly merit. He represents a simple yet noble ideal which has brought happiness to many, who, for various reasons, could not have otherwise aspired to membership in the Order.[1]

As the last part of his name indicates, he was born in Normandy, an old province of France which was long under English domination. A staunch race were the Normans, and this seems to have been the character of

[4] ALBERTI, fol. 180.

[1] ALBERTI, fol. 261; *Année Dominicaine,* II (February), 152; BALME-LELAIDIER, II, 135; CASTILLO, pp. 51, 56; JORDAN of Saxony (Berthier ed.), p. 17; MALVENDA, p. 178; MAMACHI, pp. 373, 411, and col. 368; MORTIER, I, 27, 28, 90; QUETIF-ECHARD, I, 16.

Oderic. The date of his birth is unknown. When a young man, we are told, he joined the crusaders against the Albigenses. In this way, he came in contact with Saint Dominic, was enamored of his zeal, sanctity, and personality, and placed himself under his spiritual standard. While we can not say precisely at what time this happened, it is certain that Brother Oderic of Normandy was among the original disciples at Prouille and Toulouse.[2]

Orderic belonged to the branch of brethren who are known in the Order as lay brothers. They neither study for nor are advanced to the priesthood. One of their duties is to perform the manual labor necessary for the maintenance of the conventual household. Through such work, no less than by their prayers, they are to sanctify their souls. As a rule, they are persons of little or no education. Good-will, industry, and a religious temperament are their chief asset. Their habit differs from that of the fathers only in the black scapular and capouch which they wear over the white tunic. They as truly belong to the First Order of Friars Preacher as the fathers; yet they are never promoted to any superiorship, or admitted to the conventual council. Thus Brother Oderic, although he was one of the little band at Prouille and Toulouse, could hardly have taken a part in its deliberations.

Oderic of Normandy was the first lay brother of the Order. For this reason, he stands at the head of the long line of holy Dominicans who have sanctified themselves in this more humble vocation. Many eminent

[2] *Année Dominicaine,* as in note 1. All the authors place Brother Oderic among the first sixteen disciples. Some writers say that he was born in Aquitaine; but Blessed Jordan's authority should settle the point.

men have embraced it by preference, and found great happiness in it. Some of the Friar-Preacher lay brothers have been accorded the honors of the altar. Not a few are considered "venerables." Brother Oderic, we know, was sent to Paris at the time of the Prouille dispersion—the summer of 1217.[3] Unfortunately, from this date, we have no documentary records of him.

However, tradition, which is repeated in several works, tells us that our humble Norman Friar Preacher was most faithful to his duties, lived an exemplary life, and died a holy death. He seems to have labored at Saint James', Paris, until the end; but we do not know when that came. It speaks well for his religious character that, through all the intervening centuries since, he has been held up as a model for those who serve God in the same station. Somehow one feels that his crown of glory is not the least bright even among those first jewels of Saint Dominic.

SOME OTHER ORIGINAL DISCIPLES

Beginning with Blessed Mannes, we have given sketches of all those who are commonly admitted to have been with Saint Dominic at Prouille and Toulouse before the time of the dispersion from Prouille, August 15, 1217. They are sixteen in number. Father Touron gives outlines of only eight of them, Peter Seila being the last of whom he writes. Pillars of the Order, or props of Saint Dominic, were these Friar-

[3] All the writers agree on this.

Preacher firstlings. So we felt that none of them should be omitted.

Blessed Jordan of Saxony had written that there were "about sixteen" *(circiter sexdecim)* of these first brethren; and this number seems to have been taken for granted after Jordan's day. Father Bernard Gui was the first to undertake to make a list of them. He gives the names of fifteen out of the sixteen, whose lives we have outlined, Natalis (or Noel) of Prouille was omitted by him; but, as we have seen, this was through an oversight.[1] However, in recent years, two, if not three, other names have been dug out of musty documents and archives. As no more is known about them than the fact that they were intimately associated with Saint Dominic in the foundation of the Order, it is impossible to write even the briefest sketches of them. Still we can but believe that the public is interested enough in them to wish to learn who they were.

In a document dated simply 1211 we find Fathers AMYRIC, John, and Dominic acting as witnesses in behalf of the Prouille missionaries. Dominic is identified, and we think correctly, by the editors of the *Cartulaire de Saint Dominique* as Dominic of Segovia. They do not think that the John mentioned in the old paper was John of Navarre. Yet we are confident that he was none other than the selfsame Spanish Friar Preacher. Like the editors, we do not know what to say about Father (or Brother) AMYRIC, whose name appears just this once.[2] Was he a disciple of Dominic? Or was he one of the saint's many Cistercian Friends? We do not know. But of

[1] JORDAN of Saxony (Berthier ed.), p. 15; MAMACHI, p. 164.
[2] BALME-LELAIDIER, *Cartulaire de Saint Dominique*, I, 267 ff.

FATHER VITALIS

there seems to be no doubt. We first come across his name, as a witness, in a document which bears the date of March 2, 1215. Thence on to 1227 he acts a number of times in a similar capacity in legal instruments referring to the Prouille house.[3] This certainly proves that he was associated with Dominic at least for some time before the Order was established, that he outlived the saint a number of years, and that he made his home at Prouille. The latest writers make no doubt of this fact.

Here our present knowledge of Father Vitalis ends. It is probable, however, that the holy man spent all his religious life on the missions around Prouille, and that he died in its priory. Our information about

FATHER WILLIAM RAYMOND

is still less. His name occurs in the legal conveyance of Peter Seila's property to Dominic and his companions; and it appears in such a way as to leave no doubt but that he was among those who had cast their spiritual fortune with the saint's undertaking.[4] The document, as the reader knows, is dated April 25, 1215. We find no other mention of a William Raymond. What became of him, or where he was sent at the time of the Prouille dispersion, we know not. Possibly he was left at Toulouse, and ended his days in zealous, fruitful labors in that city and part of southern France.

[3] *Ibid.*, I, 397, and II, 8, 16; GUIRAUD, *Cartulaire de Notre Dame de Prouille*, II, 45-46, 46-47, 51, 139-140.

[4] BALME-LELAIDIER, I, 498 ff.

RAYMOND DE FELGAR, BISHOP

The Right Rev. Raymond de Felgar belonged to the line of the barons of Miremont, southern France, where he was born. We do not know the date of his birth, for it has not been handed down to us. The mantle of piety settled on him in early youth, and his parents watched over his education from his tenderest years. It was while a student at the schools of Toulouse that, through the zeal, virtue, and eloquence of Saint Dominic and his companions, the pure-hearted young man felt irresistibly drawn to the budding Order.[1]

Father Bernard Gui is not certain but that Raymond might have been among those who associated themselves with the saint before the actual confirmation of the Order. The common opinion of the authors, however, is that he received the habit from Dominic at Toulouse almost immediately after the Prouille dispersion. From the same source we learn that the patriarch, who set great store on the young nobleman's religious spirit, earnestness, and talent, took special pains to instruct him in the spirit and aspirations of his new religious institute. The saint's care was abundantly rewarded; his hopes realized perhaps even beyond his expectations.

Indeed, Father de Felgar soon became not only a model religious, with the true spirit of recollection, but also an eloquent preacher and a noted theologian. His

[1] ALBERTI, fol. 115; *Année Dominicaine*, X (October), 578 ff; FONTANA, p. 105; MALVENDA, pp. 480-481; MAMACHI, p. 413; MORTIER, 198-199, 238, 239; QUETIF-ECHARD, I, 16. Marchese and Pio overlooked this distinguished and saintly man. Mamachi promises to speak of him again later, but he did not live to have the rest of his *Annals* published. (Ed. note).

rise to distinction was rapid. In the various offices entrusted to him he combined a rare capacity for the management of business affairs with an unwonted tact in the direction of those under his care. These gifts were brought into clearer light while he held the post of provincial in the Province of Provence, now Toulouse.

A contemporary historian of Languedoc, William de Puy-Laurens, tells us that the splendid qualities of our Friar Preacher won the hearts of the clergy of the Diocese of Toulouse. With Bishop Fulk he took the place of Saint Dominic; for the zealous prelate often declared that he would die happy, could he be assured that Raymond de Felgar would succeed to his miter. God granted the prayer of Dominic's friend and protector. Fulk died on Christmas Day, 1231. Shortly afterwards, when the chapter of Saint Stephen's Cathedral met to select a new head for the diocese, Father de Felgar was at once their unanimous choice. Walter de Marvis, bishop of Tournai and resident legate of the Holy See, confirmed the election immediately. The holy man's consecration took place on the fourth Sunday of lent (March 21), 1232, the representative of Gregory IX most likely officiating.[2]

Raymond had not sought the position. He accepted it because the spontaneous choice of the cathedral chapter indicated that it was the will of God. His path, at least in the first years of his episcopacy, was by no means one of roses. The Albigenses, still powerful, continued their efforts to undermine all authority, whether spiritual or temporal. A number of influential men, with more greed than religion, had taken advantage of political disturbances to seize ecclesiastical prop-

[2] PUY-LAURENS, William de, *Chronicon de Albigensibus,* Chap. XLII.

erty which they were loath to relinquish. These were troubles to which he fell heir in the acceptance of the miter of Toulouse. Another source of constant annoyance was the conduct of treacherous Count Raymond VII, who, although he professed to be a Catholic, rarely ever failed to favor the Albigenses, or whoever opposed the Church.

As he took his great predecessor for a model, and set about his spiritual charge and work of reformation with the same earnestness and zeal, it was only natural that the new bishop should soon be confronted by the same difficulties with which Fulk of Marseilles had contended for years. Raymond expected this, and was prepared for it. Through an unalterable patience, in which he ever combined strength and gentleness, he overcame all obstacles. Even in the greatest trials he never slackened his vigilance over the flock entrusted to his care, leaving nothing undone in order to guide them in the straight path. No one could have labored harder, more faithfully, or more constantly to recall the Albigenses to the fold of Christ. Eventually, through his tireless exertions, the Diocese of Toulouse was brought back to its former glory.

Raymond de Felgar was the most charitable of men. The aid and solace of the poor or afflicted took much of his time, as well as drew heavily on his purse. For their sake he would almost deprive himself of the necessaries of life. Another work of charity in which he took a keen interest was the church of the Friars Preacher in Toulouse. Bishop Fulk, his predecessor, had commenced the sacred edifice, and blessed its corner-stone. Raymond took up the legacy thus left him. But, because the means that remained after his other deeds of

kindness were so limited, he did not live to see the structure completed as it still stands in the beautiful southern French city.

Our bishop was no less a friend of education and a man of public spirit than a zealous prelate. From Gregory IX he obtained a bull of confirmation for the University of Toulouse, which had been initiated by the treaty of Paris, April 12, 1229. Later he procured two other bulls in favor of the institution from Innocent IV.[3] While, through Raymond's influence, the Holy See conferred many favors on the students there, our watchful chief pastor procured for them the most capable professors he could find. Among these, it will be remembered, was one of whom a sketch has been given in these pages—Father Roland of Cremona, who had been a leader in the University of Bologna, where he entered the Order, and then taught with great distinction at the University of Paris.

Bishop de Felgar's example of watchfulness gave an added impulse to the zeal of the clergy in his diocese. Without exception they strove in every way to bring the Albigenses into the Church again, or at least to prevent them from proselytizing among the faithful. The duplicity of Raymond VII, count of Toulouse, proved an insurmountable obstacle to the efforts of both bishop and priests. De Felgar sought in vain to induce him to keep his word pledged at the treaty of Paris in April, 1229, and to show more constancy in the cause of God. When all things else failed, the prelate reported the count to the papal legate.[4]

[3] DUBOULAY, *Historia Narbonensis Prima* (?), Vol. III, 149. We could not find the full name of this man, or the precise title of his book. He seems to have also written a history of Languedoc. (Ed. note).

[4] See note 2.

The legate, accompanied by the Most Rev. Peter Amelin, archbishop of Narbonne, and several of his suffragans, repaired to Melun, where they met Saint Louis, king of France. There Louis held a council, to which he summoned Raymond VII. The subject of our sketch also attended. The count of Toulouse was ordered to carry out the solemn promises which he made at the treaty of Paris, and to act in concert with his bishop for the repression of the Albigenses. De Felgar and Chevalier Giles de Flageac were commissioned to draw up the rules and regulations, in accordance with which the civil and ecclesiastical powers were to act in concert for holding the enemies of the faith in check.

When de Flageac reached Toulouse, he found that the indefatigable bishop was there ahead of him, and had written a document very much like that to which all had agreed at the treaty of Paris in the days of Fulk. It greatly pleased the lay commissioner. Raymond VII not only accepted the conditions without complaint, but even bound himself by his signature to observe them. King Louis confirmed the agreement on February 18, 1234. The substance of this ordinance is given by both Catel and Fleury. Had the count of Toulouse been a man of his word, Languedoc and its Church would have at once entered on an era of peace and tranquility; but, as was his wont, he again proved false to his most solemn engagements.[5]

The Albigenses and the wily politicians of the day knew only too well that Raymond VII had no intention of fulfilling his promises; and that he had given them merely as a matter of policy. They treated the

[5] *Ibid.;* CATEL, William, *Historia Comitum Tolosanorum,* Book 2, p. 354; FLEURY, Claud, *op. cit.,* XVII, 56-58.

new covenant with contempt. As a matter of fact, they used it as a pretext for raising a persecution against Bishop de Felgar, his priests (whether diocesan or religious), and the inquisitors. There was great tumult in a number of places. De Felgar and the Friars Preacher were driven from Toulouse on November 6, 1235. William de Puy-Laurens, an eyewitness of this violence, admits that, for the sake of the honor of his city, he does not mention some of the dastardly deeds which he saw. However, in a brief to Raymond VII (April 28, 1236), reproaching the count for having authorized the insurrection, Gregory IX details the atrocities of the time.[6]

Our prelate retired to Carcasonne, whence he informed the courts of France and Rome of the prevaricating conduct of Count Raymond, as well as of the misdeeds of the Albigenses and their abetters. The author of the *History of Languedoc* is of the opinion that de Felgar, although suffering from the quartan fever, made a personal visit to the Eternal City that he might lay his complaints before the Holy Father. But Catel, Father Anglais, and Fleury believe it was the Most Rev. John de Bournin, archbishop of Vienne and papal legate in southern France, who undertook this journey.[7] All these authors base their statements on William de Puy-Laurens, whose text, though somewhat obscure in this place, seems to favor the latter interpretation.

[6] *Op. cit.*, Chap. 43; RAYNALDI, Oderic, *Annales Ecclesiastici, Anno 1236*, No. 39.

[7] DUBOULAY (?), Vol. III, 407; CATEL, *op. cit.*, Book 2, p. 358; FLEURY, *op. cit.*, XVII, 100-102; ANGLAIS, Book 8, p. 446. For Duboulay see note 3. Of Father Anglais or his work we could discover nothing. (Ed. note).

Be this as it may, the pious bishop and the Friars Preacher were recalled at the order of Gregory IX. They arrived in Toulouse September 4, 1236, and were received with acclamation by the faithful. During his exile de Felgar had striven to watch over his flock as best he could at a distance, and in stormy times. Now he doubled his efforts to restore peace in his diocese, to protect the faith from the poison of Albigensianism, and to thwart the intrigues of those who sought to incite trouble for selfish ends. Unfortunately, in spite of himself, he was again drawn into the whirlpool of strife.

Trencavel, son of Raymond Roger, formerly viscount of Beziers, formed a powerful league with several leaders in the country. Then he enlisted the services of cavaliers from Aragon and southern France. In 1240, he appeared at the head of these adventurers, many of whom were proscribed, in the dioceses of Narbonne and Carcasonne. Where opposition was encountered, the defendants of castles and strongholds were put to the sword. Finally Trencavel laid siege to Carcasonne.

The marauders found the watchful bishop of Toulouse there before them. He had hastened to the city that he might encourage the people, give more heart to their resistance, strengthen their patriotism, and confirm their faith. Possibly he also sent word to Paris. Through his invincible eloquence he induced all to take an oath on the Bible that they would never forsake either their faith or their king. Although the outposts of the town were taken, or treacherously surrendered, the besiegers strove in vain for more than a month to carry the inner defenses against the bravery of the citizens who were sustained by the exhortations of de Felgar. When the troops of King Louis neared Car-

casonne, Trencavel and his followers fled in dismay. It was another victory over the Albigenses and their abetters, the credit for which largely belonged to our early disciple of Saint Dominic.[8]

The French monarch was deeply grateful to the bishop of Toulouse for his conduct on this occasion. A twelvemonth later the pious prelate strengthened this friendship by an action that was as important to the royal family as honorable to his own wisdom and candor. Raymond VII had married Santia (or Sancha) of Aragon, who bore him no male child. Thus their daughter Jane, consort of Alphonsus, count of Poitiers and a brother of King Louis, was the heir apparent to Raymond's titles, rights, and jurisdiction. That he might prevent such a succession, which was much against his wishes, the unscrupulous politician conceived the idea of setting his lawful wife aside, and of marrying Santia (or Sancie) of Provence, by whom he hoped to have a son who would legally become count of Toulouse at his (Raymond's) death. To effect this separation the ever tricky man declared that his father, the notorious Raymond VI, was the godfather of the Aragonese princess; and that consequently, for this spiritual relationship constituted a diriment impediment, the marriage was null and void. False witnesses were procured to prove his statement.

When the question was laid before the highest ecclesiastical tribunal, the Holy See delegated Durand, bishop of Alby, and the provost of Saint Salvi to examine into its merits. Acting in good faith on the testimony laid before them, the two commissioners gave a

[8] DUBOULAY (?), *Histoire du Languedoc,* III, p. 420 (see note 3); PUY-LAURENS, *op. cit.,* Chap. 43.

decision in favor of Count Raymond. But wary, prudent de Felgar strongly suspected perjury. For this reason, he refused to have anything to do with the case. No amount of persuasion could induce him to any act that might in the least wise imply his sanction of the procedure.[9] Through him the count's nefarious scheme came to naught. Quite naturally our pious prelate's stand won him the thorough good will of all concerned, except Raymond and his partisans.

The year 1242 also brought Bishop de Felgar many trials, for the Albigenses again rose up in arms against him and the inquisitors whom the Holy See ever spurred on in the performance of their duties. One of the sorrows that bore heavily on his heart at this time was the martyrdom of Blessed William Arnaud and ten companions by the fanatics. This occurred at Avignonet, a little town about twenty-three miles southeast of Toulouse, May 29, 1242. William and two others of the martyrs were our prelate's confrères. Two were Franciscans, one a Cistercian, four priests of the Diocese of Toulouse, and one a lay notary.[10] Yet the distinguished churchman did not suffer this sad catastrophe to chill his zeal or lessen his determination to protect his flock from the contagion of evil. Because of his remissness in carrying out the laws of the land, the cruel deed must in no small measure be laid at the door of Raymond VII, the last count of Toulouse.[11]

Perhaps, from a human point of view, nothing in our saintly prelate's life places his burial of self, his spirit

[9] PUY-LAURENS, *op. cit.*, Chap. XLIV.

[10] See *Année Dominicaine,* V (May), 757.

[11] Raymond died in 1249. His estates passed to his daughter Jane, who was the wife of Alphonsus, count of Poitiers and brother of Saint Louis. In 1271 Toulouse was annexed to the French crown. (Ed. note).

of forgiveness, or his charity towards even an enemy in distress, in so clear a light as the deed which we have now to record. Raymond VII had long yearned to regain the estates which his father had lost in the wars waged against him for his protection of the Albigenses. For this purpose he entered into a league with Henry III of England and Count de la Marche against Saint Louis. Afterwards James I of Aragon, Ferdinand III of Castile, Theobald I of Navarre, and the counts of Foix, Armagnac, and Comminges, together with a number of other nobles of southern France, joined the alliance.

Despite the formidable character of the association, the continued success of Louis' troops made Raymond tremble for his life and title. In his distress he had recourse to the mediation of his bishop. One would naturally expect to see de Felgar, pious and humble though he was, rejoiced at the danger which threatened the count, and refuse to extend him a helping hand. On the contrary, the prelate at once promised to undertake a reconciliation. First, he persuaded Raymond to throw himself entirely on the mercy of the French monarch. The count wrote a letter, in which he pledged undying fidelity to Louis, promised to defend and protect the Church, and acknowledged that the murder of the inquisitors at Avignonet was due to his own shameful neglect of duty. No doubt de Felgar took this missive with him on his hurried visit to Saint Louis. The mission was successful in every way; and the reconciliation was concluded in a treaty signed at Lorris, in old Gatinais, now Loiret. From this time, Count Raymond seems to have been more decent and respectful. Pos-

sibly our prelate saved the unruly man's soul by this act of kindness.[12]

During the rest of his long episcopate Bishop de Felgar was able to devote his undivided attention to the administration of the diocese. Although the Albigenses and the evil-minded at times sought to blacken his character, his innocence caused their accusations to recoil on themselves. While this sort could not love so true a chief pastor, by the others he was held in the deepest affection. The holy man's zeal embraced the entire Church. In 1241, he started for the council which Gregory IX intended to hold in Italy; but when he arrived at Marseilles, he learned that Frederic II had imprisoned a number of bishops who were on their way to it, and that the meeting had been cancelled. In 1245, he attended the council which Innocent IV held in Lyons. In 1246, he took part in the provincial council convoked at Narbonne by Archbishop William de Broue. At these assemblies the subject of our sketch had occasion to show the wisdom and zeal with which God had blessed him.

The chronicles of a contemporary of the bishop, William de Puy-Laurens, show that de Felgar never failed to champion the cause of religion and justice. He readily forgave injuries or insults to himself. Never did he refuse to return good for evil. To the poor he was always a father; to the defenseless widow a protector; to the orphan a guardian. Until the end he watched with ceaseless care over the faithful whom God entrusted to his charge. To the last he opposed the designs of the wicked with adamantine firmness.

Such was the life of Raymond de Felgar, bishop of

[12] PUY-LAURENS, *op. cit.*, Chaps. XLIV and XLV.

Toulouse and one of Saint Dominic's first disciples. It is no wonder that he was held in the highest esteem by King Louis of France, implicitly trusted by several Sovereign Pontiffs, loved and revered by the good, feared and cordially detested by the evil. He died October 19, 1270, after an episcopate of more than thirty-eight years. His death caused universal sorrow. At his own request he was buried in the church of the Friars Preacher, Toulouse, which he had helped to build.

In his annals, or history, of the Convent of Toulouse (*Monumenta Conventus Tolosani*—A. D. 1270, No. 8), Father John James de Percin tells us that Raymond wrote several theological or controversial works; but the manuscripts have disappeared. Bishop Fulk's prayer was heard, for de Felgar was one of the great prelates of his day. He deserved well of the Diocese of Toulouse and the Church in southern France.

BLESSED REGINALD OF ORLEANS

In calling the subject of this sketch Reginald of Saint Gilles, as he himself admits, Father Touron only follows the custom of his day, which was established by Anthony of Sienna, a native of Guimaraens, Portugal. Anthony stated in his *Chronicles* that Reginald was born at Saint Gilles, a small town in the Department of Gard, southern France. Most later writers think this honor more probably belongs to Orleans, and therefore give our blessed the name of Reginald of Orleans. In so designating him, we follow these authors rather than Touron, who also says that some are of the opinion

that the early Friar Preacher first saw the light of day at Orleans. Mortier (I, 96) gives the year 1183 as the date of his birth.[1]

Few of the early members of the Order are mentioned so often, or in terms of such high praise, as Blessed Reginald. No doubt the historians take their cue from Blessed Jordan of Saxony, who knew him personally. Albeit, it is certain that he was one of the most distinguished among Saint Dominic's first disciples. He sanctified his great learning and rare talent by prayer and an insatiable zeal for the salvation of his fellowman. Renowned canonist and forceful, eloquent preacher though he was, he gloried only in being an ambassador of Christ and a harvester of souls. Doubtless these qualities helped to bring Reginald and Dominic together so quickly and to unite them so closely.

Our future Friar Preacher was sent to the University of Paris in early manhood, where he not only met with signal success in his studies, but also (in 1206) obtained the doctor's degree with applause.[2] Then he taught canon law for some five years in his alma mater, being

[1] ALBERTI, fol. 180 ff; *Année Dominicaine,* II (February), 339 ff; ANTHONY of Sienna, O. P., *Chronicon Fratrum Ordinis Praedicatorum,* p. 43; BALME-LELAIDIER, II, 188 ff, 257 ff, 347 ff, and III, 9 ff; BZOVIUS (Bzowski) XIII, 261, 270, 304 ff; CASTILLO, pp. 63-65, 71-72, 99-100; CHAPOTIN, *op. cit.,* pp. 11 ff; FLEURY, *op. cit.,* XVI, 465-472; FRACHET, de, *Vitae Fratrum* (Reichert ed.), *passim;* HUMBERT of Romans, *Vita Sancti Dominici;* JORDAN of Saxony (Berthier ed.), pp. 18-22; MALVENDA, pp. 211 ff, 240 ff, and *passim* often; MAMACHI, pp. 427 ff, 465 ff, 507 ff, 617 ff; MARCHESE, II, 34 ff; MORTIER, I, 96-101, 105-109, and *passim;* PIO, col. 20 ff; QUETIF-ECHARD, I, 71-72, 89-90; THEODERIC of Apolda, *Vita Beatissimi Dominici.* The life of Saint Dominic by Theoderic of Apolda is given in *Acta Sanctorum,* XXXV (first vol. for August), 562 ff. That by Jordan of Saxony is given *ibidem,* 542 ff; and that by Humbert of Romans in MAMACHI, col. 264 ff. (Ed. note).

[2] MORTIER, I, 96.

considered one of the bright lights of the institution. The high esteem which all showed him did not cause him to be any the less a man of God. His great devotion to the Blessed Virgin stood him in good stead; for, we are told, it acted as a safeguard against the snares of pride, luxury, and ambition. He gave much time to meditation on things divine. One of his pronounced traits was love for the poor; another was humility. Whilst kind to others, he practised great austerity with himself. Thus we are not surprised to learn that his progress in virtue was as rapid as that which he made in knowledge; or that, when the post of dean for the canons at Saint Aignan's, Orleans, became vacant, all eyes were turned towards the model professor as the best man for the place.

The canons elected Reginald their dean without delay. One of the things which specially recommended him for the position was the fact that he did not desire it. Just when he received this promotion we do not know. But (on page 82 of his *Antiquities of the Church and Diocese of Orleans—Antiquités de l'Eglise et Diocèse d'Orleans)* Francis Lemaire says that the subject of our sketch was dean of Saint Aignan's in 1212. Here he found himself bound to the service of God and His altar by new bonds, which gave a fresh impulse to his zeal to walk in the path of justice and to carry on his good works.

History tells us that the life of our dean was most edifying. It was hidden, as the apostle expresses it, in that of Christ our Lord. His charity towards those in need was almost boundless. He showed himself a model in all things. Yet he felt that something more was demanded of him. He feared the malediction which

our Lord placed on the rich, reflected on the number of those who die impenitent after lives spent in sin, or without a knowledge of God's justice, and trembled lest he should be condemned for burying the talent given him. Without any suspicion of the designs of heaven on him, the holy man longed to dispose of all he possessed and to go about the world poor and preaching Christ crucified. This he believed was his vocation; and he doubled his prayers and penances that he might learn the divine will.

At this juncture, providence came to Reginald's assistance. The Right Rev. Manasses de Seignelay, bishop of Orleans, determined to visit Rome and the Holy Land. As the prelate was a close friend of the young dean, and enjoyed his enlightened conversation, he requested Reginald to accompany him on this journey. The subject of our sketch readily accepted the invitation, for it would give him an opportunity of satisfying his devotion at the places rendered sacred by the tread of our Lord and the blood of His martyrs.

The two travellers arrived in the Eternal City shortly before Easter, or in April, 1218. In a conversation with Cardinal Ugolino di Segni Reginald spoke of his ardent desire to imitate the apostles, and to go from place to place as a poor ambassador of Christ preaching the Gospel. As yet, however, he did not know how he was to put his wish into execution. His eminence (later Gregory IX) then proceeded to tell the pious dean that the way was already open to him; that a new religious order had just been instituted for that very purpose; and that its founder, who was renowned for his miracles, was actually in Rome, where he preached every day with marvellous effect. Filled with joy at

the prospect of realizing his design in the near future, our blessed made haste to meet the harvester of souls, of whom he had been told. Charmed with Dominic's personality and sermons, he determined to become one of his disciples without delay.[3]

Indeed, the attraction between the two holy men was mutual. Meantime, however, Reginald became so ill that the physicians despaired of his life. In this extremity Dominic had recourse to his usual remedy—prayer; and in a few days his new friend was again in perfect health. In their piety both attributed the miraculous cure to the intercession of the Mother of God. Jordan of Saxony assures us that the Blessed Virgin appeared to Reginald in his sickness, told him to enter the new Order, and showed him the distinctive habit which the Friars Preacher should wear. Until this time they had dressed like the Canons Regular of Osma, of whom Dominic had been a member. Practically all the historians tell us that, in consequence of Reginald's vision, the saint now adopted the garb which his followers have worn ever since, and that the former dean of Saint Aignan's was the first to receive it from his hands.

Reginald was clothed in the religious habit immediately after the recovery of his health. At the same time, or very shortly afterwards, he made his profession to Dominic. However, this new allegiance did not prevent his journey to the Holy Land; for the saint permitted him to continue his way with Bishop de Seignelay. On his return to Italy from Jerusalem, perhaps in the middle fall of 1218, Dominic, who was still at Rome, sent the former dean to Bologna, which he

[3] THEODERIC of Apolda, in *Acta Sanctorum*, XXXV, 578, No. 103.

reached in December. The high opinion which the patriarch had conceived of Reginald is shown by the fact that he appointed him his vicar (some say prior) over the incipient convent in that university city.[4]

More than one thing evidently contributed to this immediate promotion to leadership. The house in Bologna had been started in the spring of the same year. While the first fathers stationed there were very cordially received, and were given Santa Maria della Mascarella for a convent by Bishop Henry di Fratta, they found it hard to make the rapid headway which both they and Dominic evidently desired to see in the noted educational center. Reginald's reputation, ability, eloquence, and experience at the University of Paris, it was felt, would combine with his rare virtue to bring about this desideratum. Nor were these expectations disappointed.

Hardly, indeed, had the former dean of Saint Aignan's arrived at his destination, before the entire city were flocking to hear him preach. The effect of his sermons was marvellous. Hardened sinners gave up their evil ways; inveterate enemies buried their differences of long standing; the religion and moral tone of the people changed notably for the better. None seemed able to resist the attraction of the orator's personality, or the persuasion of his burning eloquence. All felt that a new Elias had come among them. He held the place, as it were, in the palm of his hand. No one could doubt but that he had found his vocation.[5]

[4] JORDAN of Saxony (Berthier ed.), pp. 18-19; THEODERIC of Apolda, in *Acta Sanctorum*, XXXV, 578, Nos. 104-107, 581, No. 121; HUMBERT of Romans, in Mamachi, col. 279.

[5] SIGONIO, Charles, *Historia Bononiae* (?) pp. 93, 162.

Reginald drew the clergy as well as the laity; those of the university, whether professors or students, as well as the citizens. His example quickened the zeal of his confrères, for he preached every day—sometimes twice or even thrice. Vocations to the Order were so frequent that, within a few weeks, Santa Maria della Mascarella was overcrowded. They came from every walk in life. The university contributed a large number of both students and masters, some of whom were among the brightest lights of the institution with world-wide fame.[6] Sketches of several of these are given earlier in our pages.

Bishop di Fratta and the papal legate, Cardinal Ugolino di Segni, were so pleased with the good effected by Reginald and his Friars Preacher that they gave him the Church of Saint Nicholas of the Vines, in order to enable him to receive more subjects. This was in the spring of 1219. Here a much larger convent was built at once. Rudolph of Faenza, the zealous pastor of Saint Nicholas', not content with surrendering his church to the Order, also received the habit from our blessed that he might join in the harvest of souls. He helped to erect the Convent of Saint Nicholas, now known as Saint Dominic's, to which the community was transferred as soon as ready for occupation.[7]

In his government of the large Bolognese community Blessed Reginald combined great charity and gentleness with a wise strictness. He did not suffer even slight transgressions to go uncorrected. Yet he was so skillful in his management of men and in his administration of punishment that his confrères, for they

[6] THEODERIC of Apolda, in *Acta Sanctorum*, XXXV, 581, No. 122.
[7] See sketch of Rudolph of Faenza.

knew he ever acted for their good, held him in even greater affection than those not of the Order. All regarded him as a true man of God seeking to lead them to heaven. His every word, his very silence, bespoke virtue. With profound humility and a rare spirit of recollection he joined an extreme personal austerity.

The days the holy man spent in preaching to the people and spiritual conferences to his religious. The nights he gave largely to prayer. God blessed his efforts. Scarcely nine months had he been superior. Within that brief time Saint Nicholas' had become not merely a large community; it was a famed sanctuary of prayer, the zeal of whose members recalled that of the apostles. Far and wide they bore the message of salvation with wonderful effect.

Such was the status, in point of size, discipline, and labors, in which Saint Dominic found the Bolognese institution on his arrival in the city, after his return from Spain, via Prouille, Toulouse, and Paris. This was late in the summer of 1219. The patriarch's heart rejoiced at the sight of what had been accomplished. At Paris, owing to a strong opposition, the crooked paths had not yet been straightened, nor the rough ways made smooth. If, thought Dominic, Reginald had done so well in Bologna, why would he not be invaluable to Matthew of France in ironing out the difficulties at Paris. Besides, the saint had determined to make the Italian city the center of his own spiritual activities. So off to the French capital the subject of this sketch now went. His departure was keenly regretted by the community which he had governed so happily. But the voice of God spoke through the Order's founder, and all bowed in humble submission. To Reginald's brief so-

journ in those far-flung days is due, in no small measure, the bond of regard that has ever since existed between the citizens of Bologna and the Friars Preacher.

Our blessed's arrival in Paris was a source of great joy to his confrères there—especially to the superior, Matthew of France. The newcomer had been one of the university's most beloved professors, and had had the only Friar-Preacher abbot as a pupil. Much was expected of his virtue, personality, and eloquence. Unfortunately, these hopes were realized only in part. As he had done in Bologna, so in Paris he began to preach incessantly. Together with this apostolate, he taught at the Convent of Saint James, whilst he relaxed not in the least his penances, or his nightly vigils.

Zeal for the salvation of souls, all the writers assure us, simply consumed the holy man. Enormous numbers flocked to his sermons. Vocations to the Order increased. Many came from among the students at the university. But such labors and mortification were too much for his strength. His health began to fail, and kindly Matthew of France ventured to warn him that he should be more moderate. Yet, as no positive order was given, the relaxation was not sufficient.[8] Possibly Matthew afterwards intervened more sternly. However, it was too late. The fire of life had burned out, and Reginald surrendered his pure soul to God in the first days of February, 1220. In his death the Friars Preacher nearly everywhere mourned the loss of one whom they considered, next to its founder, the strongest support of their new Order.

Had he lived, Reginald would most likely have succeeded Saint Dominic as Master General. In the lan-

[8] JORDAN of Saxony (Berthier ed.), pp. 19-20.

guage of Jordan of Saxony, our blessed lived a long life in the span of a few years. He spent less than two years in the Order; yet he left a memory that still seems fresh after a lapse of more than seven centuries. One of the things which continued to be denied the fathers by the ecclesiastical circles of Paris, at the time of his death, was the right of burial for the community in their Church of Saint James. Accordingly, his remains were laid to rest in that of Our Lady of the Fields *(Notre Dame des Champs)*. The faithful soon began to visit and pray at his grave. Several miracles were reported. When, between 1605 and 1608, his body was taken up to be placed in a shrine, it was found to be incorrupt. This served to increase the devotion towards the man of God.

A few years later (1614), Our Lady of the Fields became the property of the Carmelite Sisters. Thus the tomb of Saint Dominic's early disciple, because in their cloistered church, ceased to be visited by the people at large, who had been accustomed to seek his intercession for nearly four hundred years. The holy sisters, however, held him in the deepest veneration, and poured out their hearts in prayer before his sacred remains. In 1645, they had Father John Francis Senault, general of the Oratorians, write his life. His relics remained in this secluded place, ever an object of devotion for Christ's cloistered spouses, until they were desecrated and destroyed by the villains of the terrible French Revolution.

Fortunately, as is proved in the process of his beatification, devotion to Reginald had become too deeply rooted to be annihilated by even such a catastrophe. This was particularly the case in the Order of

Preachers, whose members had ever cherished an undying affection and veneration for him. In 1875, Pius IX, after a thorough examination of the matter by the Sacred Congregation of Rites, approved his cult, and granted the divine office and mass of Reginald to the Friars Preacher and the dioceses of Paris and Orleans.[9] February 12 was set aside as his feast, but in late years it has been transferred to the seventeenth day of the same month.

BLESSED JORDAN OF SAXONY

All the ecclesiastical writers who have had occasion to speak of the gifts and labors of Jordan of Saxony rank the Friar Preacher among the great and illustrious men of his age. His many virtues have given him a similar place in the list of those of his Order who have distinguished themselves for their zeal and holy lives. In his *Ecclesiastical Annals (Annales Ecclesiastici*—A. D. 1236, No. X), Henry de Sponde declares that he was no less noted for his learning, prudence, and piety than for the miracles which, both in life and after death, God wrought through his intercession.[1]

[9] Much of what is given in the last three paragraphs is taken from the *Année Dominicaine.* Ulysses Chevalier's *Bio-Bibliographie,* II, 3915, shows that there is considerable literature on Blessed Reginald. (Ed. note).

[1] *Acta Sanctorum,* V (second vol. for February), 720 ff; ALBERTI, fol. 23 ff; *Année Dominicaine,* II (February), 487 ff; BERTHIER, Blessed Jordan's *De Initiis Ordinis Praedicatorum* (preface); BZOVIUS (Bzowski), XIII, col. 307 and *passim;* CANTIMPRE, Thomas, O. P., *De Apibus,* Book 2, Chap. 57; CASTILLO, pp. 159 ff; FLEURY, Claud, *Histoire Ecclésiastique,* XVI, 469-472, 526, 537, and *passim,* XVII, 143 ff; FRACHET, Gerard de, *Vitae Fratrum* (Reichert ed.), pp. 100 ff; MALVENDA, pp. 287 ff, and *passim* to p. 583; MORTIER, I, 137 ff; PIO, col. 86 ff;

Apparently, one of our blessed's own Order started the story that he was born in Palestine, while his parents were on a pious pilgrimage there, and that he received his first name from the fact that he was baptized in the River Jordan. There is no proof or evidence for such a statement, even though it has been repeated more than once. On the contrary, the German authors cited in the *Acts* or *Lives of the Saints (Acta Sanctorum)* declare positively that Jordan first saw the light of day in Westphalia, a part of old Saxony. Paderborn was his native diocese. Father Berthier gives the castle of Padberg, not far from Marsberg, as his place of birth. Its date has not been handed down to us by the earliest writers of the Order; but Berthier and others think it occurred about 1190, which, from circumstances, we think can not be far wrong.

Giles Gelenius of Cologne and Bernard von Mallinkrot, dean of Münster (both erudite historians) state that Jordan belonged to the house of the counts of Eberstein.[2] Evidently he was brought up in a most Christian manner by parents, whose piety was as noble as their blood. From earliest youth he showed an inclination to the practice of virtue. Among his characteristics were modesty and a retiring disposition. Another was charity towards the poor. He loved to help them, and he made it a rule to give something to at least the first one who approached him every day. Quite naturally, for it was born of his love of God, this habit

SPONDE, Henry de, *Annales Ecclesiastici*, A. D. 1236, No. 10; QUETIF-ECHARD, I, 93 ff. Cantimpré and de Frachet give many interesting anecdotes in Jordan's life; the *Année Dominicaine* has a splendid sketch of him; and Mortier outlines the work done under him as General. (Ed. note).

[2] *Acta Sanctorum*, V, 720-721. This is also stated by a number of others. (Ed. note).

gained a stronger hold on him as he grew in years and divine favor.

Our future Friar Preacher began his studies in Germany, where he showed that nature had endowed him with talent and industry far above the ordinary. This no doubt led to his being sent to France, that he might round out his education at the University of Paris. Here, although far removed from home, he did not forget the domestic lessons which had been instilled into his soul during childhood. With serious study he combined a careful practice of piety. Thus his progress in both knowledge and virtue was rapid. Ever cautious to avoid bad habits and the loss of time, he shunned the companionship of wayward youths, and chose only the best for his friends. One of those with whom he thus became associated, as Jordan himself assures us, was Henry of Utrecht, of whom the next sketch will treat.

These two pious, studious young men were wont to spend their spare time in visiting hospitals and prisons, that they might carry consolation and hope to humanity suffering in every form. Their charity in this regard was a source of edification to all Paris. Another habit of Jordan, in which Henry no doubt often joined him, was to attend matins sung in the Church of Notre Dame. As long as he was a student at Paris, he never suffered any circumstance or condition of the weather to keep him away from this prayer. If he arrived before the doors of the church were opened, he patiently meditated until the porter came. One morning, in fear lest he should be late, he threw on his cloak and rushed from his room. When he reached the street, a beggar accosted him for an alms. As he had no money with him, he took off his belt and gave it to

the poor man. By this little deed, chosen from many that are too numerous to be given, the reader may judge of our student's good heart.[3]

Just when Jordan of Saxony went to Paris is not known. However, it is certain that he studied there a long time. Some think he began his university course in 1210. It might have been a little earlier. In accordance with the custom of the day, he started with philosophy. Then he took up mathematics. It is said that he wrote two short treatises on geometry, while a student. He also excelled in belles-lettres, and is accredited with a volume of notes on Priscian, a grammarian or rhetorician held in the highest esteem during the Middle Ages. Finally, he made a profound study of Scripture and theology. All the while, he sought to sanctify his soul by prayer, charity, and the practice of virtue.[4]

As has been stated earlier in these pages, Saint Dominic journeyed from Spain to Paris, which he reached late in the spring of 1219. Our German student had then spent some ten years at the noted university, and had attained a ripe scholarship, together with no little reputation for the best, both spiritual and intellectual. He was in subdeacon's orders, and had received the degree of bachelor in theology, which meant much in those days. Evidently, it seems to the writer, he had been in touch with the new Friars Preacher, especially with Matthew of France. Still Jordan had not as yet made up his mind as to his distinctive vocation, although the reception of subdeaconship shows that he had em-

[3] *Ibid.*, V, 725; also *Vitae Fratrum*, as in note 1.
[4] QUETIF-ECHARD, I, 98.

braced the ecclesiastical state. One of the objects of his many prayers was to learn the will of God in the matter.

Through reports, the sermons of the first fathers at Paris, and otherwise, Dominic's reputation was well known in the university circles. When, therefore, Jordan learned that the saint was in the city, he lost no time in hearing him preach. He also went to confession to the man of God, and consulted him about his vocation. It is the subject of our narrative himself who tells us this, as well as that Dominic advised him to go on and receive deaconship. But whether the advice was merely that he should receive this order before taking the habit we do not know. In any case, it was not until the arrival of Blessed Reginald of Orleans at Paris, in the fall of 1219, that Jordan positively determined to become a Friar Preacher.

Just what held our Saxon back so long from such a step it would be hard to say with certainty. As he had hastened to hear the sermons of Dominic, so he hastened to hear those of Reginald. Then came confession to him and private consultation, which were followed, this time, by a promise or vow to the holy man to enter the Order. Meanwhile, Jordan busied himself with two of his fellow-students, Henry of Utrecht and a German by the name of Leo, in order to induce them to follow his example. On Ash Wednesday, February 12, 1220 (a few days after the death of Blessed Reginald), Jordan and his two favorite companions received the Dominican habit from the hands of Father Matthew of France.[5]

The remarkable ability of the subject of our sketch

[5] Blessed Jordan himself gives us these facts in his *De Initiis Ordinis Praedicatorum* (Berthier ed.), pp. 2, 19 ff.

was recognized at once. Indeed, it would seem that, through the extraordinary powers given Dominic by the Holy See, and delegated by him to Matthew of France, Jordan was permitted to make his religious profession, either on the very day of his reception to the habit, or within the briefest time. Only under this supposition can we understand how he could have been chosen as one of the representatives of Saint James', Paris, at the first general chapter of the Order held at Bologna the following May. He himself assures us that he was scarcely two months in the Order when he started for that important assembly. Otherwise it would be hard to believe such a singular fact. Under the circumstances, one is tempted to fancy that Matthew of France and the other fathers of Saint James' must have made him thoroughly familiar with the spirit, aims, and purposes of the new religious institute before he was clothed in its habit.[6]

From Italy Jordan returned to Paris, where he taught for a year at the convent. His thoroughness and ability completely won the hearts of his pupils. At the same time, by his eloquence, zeal, and life, he acquired a great reputation throughout the city. Both citizens and university students flocked to his sermons in ever increasing numbers. So did he at once begin to wield a strong influence over the minds of the young. Doubtless it was in part this that led the second general chapter, assembled at Bologna in May, 1221, to appoint him provincial of Lombardy, though he had been in the Order but a little more than a year, and does not appear to have attended this meeting.[7] Evidently Saint

[6] *Ibid.*, p. 27.
[7] *Ibid.*

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Dominic, who was endowed with a keen insight into the characters of men, had formed a very high opinion of that of his young German confrère. That the patriarch was not deceived will be seen from what we have now to relate.

Dominic died early in August, 1221. The elective chapter, to which it fell to select a new head for the Order, did not meet until nearly ten months later. Meanwhile, Jordan's government of the province entrusted to his care proved so singularly successful that the eyes of all were turned towards him as the one who should be chosen as the saint's successor. In Lombardy the people and his confrères regarded him as a second Dominic. Accordingly, when the provincials and other representatives of the provinces, which were scattered through the greater part of the then civilized world, gathered at Paris, they unanimously elected the subject of our narrative as Master General. This was late in May, 1222. Possibly the only person surprised at the choice was Jordan himself.

In order to form a correct idea of our Saxon Friar Preacher's reputation for ability, prudence, zeal, virtue, and fair play, as well as of the confidence which his confrères reposed in him, it is necessary to keep the composition of this general chapter before our minds. In it were men of various nationalities and languages. There were those whose positions and learning had won them a world-wide reputation before their entrance into the Order. There were those who had known Saint Dominic longer and more intimately than the new Master General, and had received greater proofs of the patriarch's trust and affection. There were those who had been in the institute longer, and had had more ex-

perience. Most likely, indeed, Jordan was the youngest, both in years and in the religious life, of the entire assembly; for he had worn the habit but a little over two years, whilst the greatest age that any one has ventured to give him at the time is thirty-two years.

The fact that all national, provincial, and personal considerations were so spontaneously laid aside in the interests of the general good speaks volumes not only for the extraordinary qualifications of Blessed Jordan, but also for the sincere religious spirit of those who composed the general chapter of 1222. A writer of our own day, Father Mortier, does not exaggerate, when he says:

> God . . . . blessed him [Jordan] generously with those masterful qualities which enchant and captivate others. Jordan was a charmer of men. He possessed those bed-rock virtues which compel respect and enforce confidence—personal austerity, angelic purity of heart, nobility of soul, an unswerving spirit of justice, heroic forgetfulness of self. Providence enriched his strong mind with the most lovable attractions. His speech was ready and gracious. It scintilated with wit, and was as sharp as a sword. In case of need, it could strike the terror of a clap of thunder. This gift he used with the greatest skill, going straight to the point which he wished to inculcate. Affable and easy of approach, kindly in his ways, ever in good humor (often even jovial), his gentle nature disarmed all wrath. He was an ideal Friar Preacher—a true type of the Order.[8]

In the light of this appreciation we can understand why, during the fifteen years Jordan held the position of Master General, it became more and more evident that the selection of him for the place was the work of God. Throughout his long period of government he

[8] *Op. cit.*, I, 143.

preserved aglow the spirit of peace and regular observance in the Order. So did he keep burning brightly in the hearts of his subjects that fire of zeal and fervor which ever urged them on to the spiritual conquests for which they are noted in history. In all things, but perhaps especially in the apostolic life, he set the example which he wished the others to follow. This was one of his ways of direction.

No one could have been more careful than the new Master General to carry out the designs of the Order's founder, which he knew perfectly well. One of the ideas of Saint Dominic, in which he never failed, if he could possibly help it, was the yearly convocation of a general chapter. Through these he sought to forestall abuses; or to nip them in the bud, if they had started. He also took advantage of such assemblies of the fathers to procure missionaries for infidel countries, as well as further to enkindle the zeal of those who remained at home.

Like Dominic again, Jordan was a lover of youth, over whom he wielded an extraordinary influence, paid special attention to the houses situated in university centers, and kept up an incessant visitation of the various convents and provinces. In accordance with the law enacted in 1221, the general chapter convened alternately at Bologna and Paris on Pentecost Sunday. Our zealous General made it a rule to preach the preceding lent in whichever of the two cities the meeting was to be held. His unparalleled eloquence drew immense crowds to his sermons in both places. The university students particularly flocked in numbers to hear him. With these he was perfectly at home, for he knew

their life from a to z; and they made him the idol of their hearts. His letters to Blessed Diana show that rarely, if ever, did he fail to receive from twenty to thirty of them into the Order around the Easter time, either at Paris or Bologna.[9]

When the chapter was over, our holy Friar Preacher took his staff, for he always travelled afoot, and began his visitation anew. He would now pass into a different part of Europe from that by which he had come, ending his journey in the city where the next general meeting was to be held. He invariably preached, not only where the fathers had a convent, but also at whatever places he stopped. Everywhere, such were his kindly disposition, good nature, wit, zeal, and the love in which everyone held him, that all vied with his confrères in the welcome accorded him. He drew youth as a magnet draws steel. Not often did he arrive at a house of his Order but that some one came to receive the habit from his hands.

Indeed, we may say that winning of vocations was one of Jordan's specialties. The writers tell us that he himself clothed over a thousand with the habit of the Order. They came from every walk in life. Many of them were men of great learning and distinction before they entered the Order, notably professors in the various universities and schools of Europe. Not a few of them afterwards honored the highest positions in the Church, or attained world-wide fame. We need men-

[9] For excerpts from these letters see the *Année Dominicaine*, as in note 1, *passim*. From now on to the end of the sketch many of the facts and incidents are taken from this publication, but are not arranged in the same order. (Ed. note).

tion only Blessed Albert the Great, whose broad field of knowledge is still the marvel of scholars.[10]

The novitiates and houses of study were objects of our Master General's tenderest paternal care. The young men in these loved him in return. Many instances of how he solved their doubts, removed their troubles, and encouraged their vocations are recorded in the *Lives of the Brethren (Vitae Fratrum)*. He was the personification of kindness towards them. He liked to see them joyful as well as earnest. Whenever he appeared at one of these houses, they always wanted him to address them. If, at the general chapters of Paris or Bologna, another performed this office, they were not content until Jordan said at least a few words to them. Their confidence in his enlightened judgment was so great that the mere expression of his opinion settled every question for their minds.

In this same connection we must not omit a story that has been handed down to us through the long course of ages. Previously to the general chapter, whether at Paris or Bologna, Jordan always ordered a number of new habits to be made that they might be ready for the clothing which he invariably had after his lenten course of sermons. Not infrequently he did the same at other times. On one such occasion (February 2, 1234) at Saint James', Paris, twenty habits were prepared for him. Among the applicants was a German, whom, because of his extreme youth, he told to wait a while longer. But, when the holy man had clothed twenty,

[10] *Acta Sanctorum*, V, 721, No. 5; BZOVIUS (Bzowski), XIII, A. D. 1236; CANTIMPRE, as in note 1; FRACHET, de, as in note 1, pp. 108-109; HUMBERT of Romans, *Chronicon Ordinis;* THEODERIC of Apolda, *Vita Sancti Dominici.*

the number he had admitted, he noticed that there was still one waiting. Then he discovered that his young countryman had stealthily slipped into the band. Jordan simply said with a gentle smile: "One of you stole the habit from me." The persistent novice remained, and became a man of note.[11]

Pious, recollected, and personally austere though he was, our Saxon Master General evidently did not overvalue what we may style long-faced piety. His practical mind told him that there was a time and place for every good thing, and that excesses should be avoided; whilst his own naturally mirthful disposition made him wish to see his confrères, especially the young, enjoy themselves under the proper conditions. This state of mind explains the incident which we have now to relate. On one occasion, when some ludicrous occurrence in the chapel caused the novices to burst out into laughter, an older father chided them then and there for what he termed their levity. After the community retired from the place of prayer, Jordan bruskly reprehended the would-be corrector. Then, turning to the novices, the holy man told them to laugh to their hearts' content.

One of the things which seem to have given the earnest General no little worry and trouble was the part which he took on himself in the support of so many candidates and students. Another was to pay the debts owed by many when they entered the Order, for he would never suffer such a handicap to interfere with one's vocation. However, God always came to his aid. Ceaselessly did he watch that due care was given to the preservation of the health of these young men, and that the most talented were accorded the best opportunities

[11] *Acta Sanctorum*, V, 727, No. 15; FLEURY, *op. cit.*, XVI, 537 ff.

for their education.[12] Such a superior could not but be loved by those under him. Neither young nor old ever tired of his ardent, affectionate, superbly eloquent exhortations.

Under the leadership of incomparable Jordan, back in that age of faith, the Order continued to make wonderful strides. Its members grew in numbers; its convents multiplied; new provinces were added; foreign missions opened and zealously cultivated. From place to place he travelled back and forth. On his journeys, in spite of his spontaneous sallies of wit now and then, he was as recollected as a hermit in the solitude of his cell. Those with him he trained to speak to God and of God. It is not often that history presents to us a person with so exquisite a combination of the human and spiritual, or in whom the natural was so artistically ordained to the supernatural.

Reference has been made to the importance which the zealous leader of the Friars Preacher attached to the yearly meetings of the fathers from all parts. In 1228, he convoked at Paris the first of the only two most general chapters that have been held in the Order. Because of his anxiety for the spread of the kingdom of Christ on earth, four new provinces were created at this time—those of Denmark, Poland, Greece, and the Holy Land.[12a] When he called for voluntary recruits for the last mentioned, every member of the assembly

[12] FLEURY, *op. cit.*, XVI, 538-539.

[12a] Such is the data of the codex of the general chapters which has come down to us. This codex belongs to the late thirteenth and early fourteenth century. In view of this fact and the standing of Saint Hyacinth and Blessed Ceslas, one feels inclined to wonder if the Province of Poland was not really established in 1221 (together with the unoccupied provinces of England, Germany, and Hungary); and then divided into the provinces of Poland and Denmark in 1228. See note 31[a] in sketch of Hyacinth.

and convent present offered his services. It then became a delicate task to select those who should be sent on this mission. Here again Jordan's deft management of men stood him in good stead. Henry of Marsberg, who had been in Palestine before he entered the Order, was placed at the head of the band chosen, and appointed the first provincial of the new province.

While a brief sketch like the present does not permit us to go into the details of this historic chapter, we must not pass over the following incident. At the time of the solemnities, our Master General had some of the best orators of Paris to join with fathers of the Order in delivering discourses in Saint James' Church. One of the outsiders was the celebrated John Giles, an Englishman and a member of the university faculty. In the midst of his sermon on poverty and detachment from the things of earth, John suddenly halted, left the pulpit, fell on his knees at the feet of Blessed Jordan, begged for the habit, and returned to finish preaching dressed in the garb of a Friar Preacher.

Quite naturally the action of the noted professor created a sensation in the immense audience, among whom were many students, who always flocked in numbers wherever Jordan happened to be. It gave the General the opportunity for which he had long prayed. With the consent of the chancellor of the university, whom the students besieged with supplications to that effect, John Giles retained his professorial chair. Roland of Cremona, who had come to the chapter, was at once appointed to lecture under him, after the fashion of the times.[13]

Such was the beginning of the intimate and glorious

[13] *Année Dominicaine*, II, 529 ff.

part which the Friars Preacher played in the University of Paris for centuries, and in which Albert the Great and Thomas of Aquin were most conspicuous figures. Shortly after the Order obtained this opening, the historic conflict that all but disrupted the institution and put an end to Paris as an educational center broke out between the university authorities and civic officials. Professors and students left the city in droves. Only by the wisest measures, under the direction of Jordan, did the fathers manage to keep their place on the teaching staff and retain some outside pupils. Indeed, in no small degree, it was through the General's efforts that peace and harmony were finally restored, that the great school began to flourish anew, and that the capital of France regained its intellectual prestige. His good services in the affair were deeply appreciated by all concerned.

While the conflict was at its height, Henry III invited the professors and students of Paris to England, where he held out the most flattering prospects to them. Great numbers of them went to Oxford. Blessed Jordan also paid a visit to England early in 1230. As, at this time, the University of Paris was almost an "abomination of desolation," he preached the lent of that year at Oxford. The students of the great British school, like those on the Continent, turned out *en masse* to hear him. At the close of his course of sermons, he notably increased the English Province by those whom he clothed with the habit.[14]

Unpretentious in his ways, nay, simplicity itself, although he was, the Saxon General was a man without fear. We have an illustration of his courage in what is

[14] *Ibid.*, 543-545.

now to be recorded. In May or June, 1229, Frederic II, whose egotism and pretentious pride long gave the Holy See no end of trouble, returned to Brindisi, southeastern Italy, from his brief, farcical campaign against the Turks in the Holy Land. He at once renewed hostilities against Gregory IX. On the receipt of this news, Jordan started forthwith for the camp of the German emperor.

It was not the first time that our Friar Preacher had braved the lion in his own den. Albeit Frederic must have had his suspicions about the character of the visit, he held the blessed in too high esteem to refuse a request for an audience. When the two men came face to face, the monarch simply motioned his guest to a seat. Then there was a prolonged silence. Jordan finally broke it, and the colloquy that followed ran somewhat in this way. "Sire, in the fulfillment of the duties of my charge, I travel through many parts. Hence I am surprised that your Majesty does not ask me about the current reports and public opinion as regards your actions."

Frederic knew well what would be the nature of the answer to any such question. Fixing his eyes on Jordan, therefore, he retorted: "I have my envoys at every court and in every province. These keep me perfectly informed of all that takes place throughout the Empire. Neither am I unaware of what is said about me in other kingdoms. In short, I know the news of the world." Unabashed by the emperor's tremendous haughtiness, as well as fearless of consequences, Jordan rejoined, in his quiet way:

"Sire Frederic, Christ our Lord and Master also knew all things, for He was God. Yet He did not dis-

dain to ask the apostles what the people thought of Him. You are only a man, Sire, and there are many things which you do not know. Nevertheless, it is well that your Majesty should *learn* what is said about you. It is common report that you oppress the Church and ecclesiastics everywhere; that you spurn the bishops; that you pay no attention to ecclesiastical censures; that you believe in auguries and are superstitious; that you favor the Jews and the Saracens, while you persecute the Christians; and that, in fine, you refuse the Vicar of Christ on earth the honor and obedience that are due to him.

"Surely, Sire Emperor, these things are not becoming in you. Permit me, your humble servant, to say that it is of the greatest importance to you that you should put an end to these universal rumors by a conduct which will meet with the approbation of God and win the esteem of men. Allow me to assure your Majesty that your human glory and the eternal salvation of your soul depend on such deportment."[15]

Unpalatable as was this Christian correction (all the more scathing because of its straightforward simplicity) must have been to the proud monarch, Frederic did not interrupt it. Nay, he afterwards often spoke of his esteem for the man who had the courage to address him in such a way. There was something in Jordan's manner that inspired awe everywhere.

As a matter of duty and conscience, our Master General strove with all his might that his confrères should deserve well of the Church, aiding her rulers in every

[15] *Acta Sanctorum,* V, 733, No. 52; FLEURY, XVII, 144. The *Acta* and Fleury got all such incidents in Jordan's life from Cantimpré and from de Frachet's *Vitae Fratrum.* (Ed. note).

possible way. At Rome he kept up the cordial, trustful relations which Saint Dominic had established there. Honorius III held him in the highest esteem. While provincial of Lombardy he contracted an intimate friendship with Cardinal Ugolino di Segni, who was then papal legate at Bologna. April 4, 1227, eight days after he became Pope under the name of Gregory IX, the latter addressed a most affectionate letter to his "Very dear Sons, Father Jordan, Master General, and the Priors and Brethren of the Order of Preachers." The new Pontiff begins the document by telling how he had been raised to the supreme dignity not only against his will, but even in spite of his resistance. Then he proceeds to ask the prayers of all that he may worthily discharge the duties of his responsible position.[16]

The letters, briefs, and bulls of Gregory to Jordan and the Order must forever remain as a monument of the trust which that Pontiff reposed in the Friars Preacher, no less than of the paternal affection he lavished on them.[17] Both were richly deserved. More than one of the sketches in this volume show beyond peradventure of doubt the loyalty, labors, and self-sacrifice of the fathers in behalf of the Holy See during those troublous times in Italy. They are history written in deeds that can not be effaced. Back of all, as long as he lived, was the gentle, yet adamantine, character of Jordan.

Perhaps no man knew Europe better than our Saxon

[16] The *Année Dominicaine* (II, 522-523) has a French translation of this letter, which is in Archives Nationales, Registres et Cartons, L. 241, No. 1. It is not given in the *Bullarium Ordinis Praedicatorum.* (Ed. note).

[17] *Bullarium Ordinis Praedicatorum,* I, 18 ff.

General. In the exercise of his office he went everywhere, and came in contact with people, whether lay or clerical, from the lowest to the highest rung in the ladder of life. Whilst the confidence which he inspired brought to his knowledge things which would otherwise have been hidden, he took in much on his journeys which would have escaped the notice of a less observant mind. His trained intellect and accurate judgment ordinarily enabled him to form true evaluations. Thus, in the light of the papal documents and the labors of the fathers throughout Italy just mentioned, one can but believe the statement that Jordan was ever a welcome visitor in the Eternal City. Gregory IX, it is said, always received him with open arms, showed him every consideration, consulted him on affairs far and near, and attached no little importance to his opinions, the value of which was enhanced by his rare practical acumen. More than once he preached, by special request, to the papal court in the presence of the Holy Father.

Overwork and incessant travel gradually told their story on the holy man's health. His constitution was undermined. He became subject to frequent attacks of fever, some of which proved almost fatal. Yet he was hardly able to be on his feet after these, before he started on another journey in the cause of religion and souls. Not a few miracles were attributed to him. One was the multiplication of loaves at the home of a poor family in a village of the Alps, where he stopped overnight with some of his confrères, and where a number of beggars had gathered.[18]

All the writers speak of our blessed's deep and unfeigned humility, which was never in the least upset

[18] *Acta Sanctorum*, V, 727, No. 10.

either by the success of his labors, or by comradeship with potentates and others in the highest stations in life, whether civil or ecclesiastical. With the exception of those conferred on him by his Order, he is said to have instantly declined the many honors tendered him by the chief authority in the Church. Only the most positive obedience could have induced him to accept them. This meekness alone reveals a man, whose faith and prayers one would expect to see God reward in marvellous ways. He made many extraordinary conversions, and won a number of most unexpected vocations.

A long and dangerous attack of illness at Trent prevented Jordan from attending the yearly general chapter held at Paris in 1232. It was the first he had missed since his election ten years before. Because Saint Dominic's sacred remains reposed there, Bologna was the city he loved above all others. No sooner did he regain sufficient strength to leave Trent than he began to make preparations for the translation of the patriarch's relics at the time of the next chapter. This event, which took place on May 24, 1233, rendered the general meeting of that year the most noteworthy in the history of the Order. All Bologna turned out on the occasion. Bishops and clergy of every rank came from near and far. Neighboring cities sent delegations to represent them. Over three hundred Friars Preacher were there from various parts of the world. It was a day of great rejoicing; but doubtless none were happier than the subject of our sketch. No doubt the celebration hastened the saint's canonization.

By this time, although he was just in the prime of life, ill health, incessant toil, and exposure had so changed the appearance of the zealous General that he

seemed to be a broken old man. Still he retained his mental energy, while his spirit had lost none of the fire of youth. He continued to wield an almost mysterious power over students. We have seen how he gave the habit of the Order to twenty-one at Saint James', Paris, February 2, 1234. A few weeks later, after he had preached the lenten course there, he gave it to sixty-one more in the same place, which was perhaps the largest number he ever clothed at any one time.

In connection with these two investitures a beautiful story has come down to us, which illustrates at once our worthy Master General's gentle humility and keen foresight. Among the fathers at the chapter, which was held almost immediately afterwards, were those who feared lest he had suffered his zeal to carry him too far in receiving some so young in years, and others whom they thought not far enough advanced in their studies. In this conviction, they ventured to expostulate with the holy man. Jordan simply said: "Now, give these young plants time to grow. We must not disdain the little ones whom providence sends us. Take my word for it—the day will come, when those to whom you now object will labor and preach with greater fruit for the salvation of souls than some of those whom you regard with more favor." So it happened.[19]

Christ's busy ambassador now started on his usual round of visitations and preaching. This time he directed his steps towards Germany, where he had not been able to go as often as he would have liked. On his arrival at Strasburg, the first days of August, he received word that Saint Dominic had been formally canonized. Thus it was with the fathers of that city

[19] CANTIMPRE, *op. cit.*, Book 2, Chap. XIX, No. 2.

that he had the happiness of celebrating the feast of the Order's founder for the first time.

Urgent business of some kind obliged the General to retrace his steps towards Paris before he had completed his work in Germany. Affairs in the French capital occupied him for some months. Indeed, he fell sick before they were fully settled, and he was not able to attend the chapter of 1235 at Bologna, or to preach the lent there, as had been his wont. Possibly it was in part to make up for this and the similar assemblage which he had missed at Paris in 1232, that Jordan now sent out a call for a second most general chapter in the latter city in 1236. Meanwhile, in so far as his strength at all permitted, he labored and busied himself with many things for the glory of God and the good of souls.

In obedience to the summons of their Master General, many Friars Preacher gathered at Paris from the four quarters of the globe for the Pentecost of 1236. Jordan presided over the chapter in his usual happy fashion. But, perhaps more to the disappointment of its members than to himself (for they all loved him from the bottom of their hearts), ill health prevented him from delivering an address to them, as had ever been his custom. Possibly the holy man concluded that now or never should he carry out his long cherished desire to visit the missions in the Holy Land, to inspect the labors of the fathers in that distant field, and to encourage them in their toils and privations. At the close of the Paris chapter, which was the last in which he was to take part, he announced this determination to the assembled fathers. Albert the Great received the appointment of vicar general of the Order during his absence.

No sketch of Jordan of Saxony would be at all complete without some of the stories or incidents of his life which so aptly bring out his magnetic personality, as well as illustrate his character. But we must first briefly tell of a trait which as yet has scarcely been mentioned—his love for and trust in the Mother of God. He drank in a tender devotion towards Mary from his mother's breast. This veneration became intensified through his brief association with Saint Dominic, through the spirit which the patriarch implanted in his Order, through his own religious life and the many favors which he felt that he had received from her. Everywhere he preached her glory, her immaculate purity, her power before the throne of God.

In the Order and without he strove to inculcate a deep, trustful, and abiding devotion to the Blessed Virgin. To increase the honor paid to her, no less than to obtain her protection for the Order, he induced the general chapter of 1225 to enact a rule that the *Salve Regina,* or Hail Holy Queen, should be sung in the convents every day after compline. The custom is still observed throughout the world.[20] With the accompanying procession, it is a beautiful ceremony and a characteristic rite of the Friars Preacher.

The anecdotes we may begin with the vocation of an only child of a wealthy German. The young man had been sent to a school in Padua, where he received the habit from Blessed Jordan. When the father learned of the step his heir had taken, he started posthaste for Italy, determined either to regain his son or to wreak vengeance on our Friar Preacher. On his arrival in Padua, the irate father met a person dressed in the

[20] FRACHET, de (Reichert ed.), pp. 55 ff; FLEURY, *op. cit.,* XVII, 147-28

Dominican habit, and hotly demanded of him: "Where can I find Master Jordan of Saxony?" "I am the gentleman" was the modest, meek reply. The very tone of the General's voice so overcame the man's wrath that he instantly alighted from his steed, knelt at the priest's feet, confessed his evil designs, and willingly gave up his son to God.[21]

On one occasion, in Bologna, our ambassador of Christ met a man whose life caused him to pass as obsessed. Without warning or provocation, he struck Jordan violently on the cheek. Our blessed calmly turned the other side of his face towards the villain, but neither spoke nor showed any anger. We are not told what became of the miserable fellow; yet we may suppose that the meekness of God's servant led to his conversion.

Jordan's charity towards the poor was almost without bounds. There were those among his confrères who, because they thought he went to excess in his kindness, or feared his goodness was not infrequently imposed upon, often remonstrated with him in this matter. Ordinarily he remained silent. If pushed for an answer, he would simply say: "A culprit's word can not be accepted in his own defense; for he will either deny the accusation, or defend and excuse his action."

Once, when about to leave Rome in order to continue a visitation of the houses in Italy, the General went to pay his last respects to the Pope. The Holy Father, as seems to have happened more than once, obliged him to dine with himself. That night Jordan and his travel-

[21] *Acta Sanctorum,* V, 728, No. 18. All the anecdotes given after this may be found, almost in succession, in the *Acta*—and also in the *Année Dominicaine* and *Vitae Fratrum,* as in note 1. (Ed. note).

ling companions, overtaken by darkness in a small village, went first to seek lodging at the rectory of the place, but were refused hospitality. Later they were taken in by a poor family who could offer them only a little straw for a bed. When they were left alone, Jordan smiled and said to his confrères: "This is just the thing for us. It is much better for us to sleep on hay in a hovel than to dine at the table of the Sovereign Pontiff. There we may be tempted to vanity. Here we really live up to our profession."

Another time, Gregory IX complained of the slow progress made by some of the fathers to whom he had committed reforms here and there. Trusting to his familiarity with the great Pontiff, and wishing to inculcate patience, Jordan answered somewhat in this fashion: "Holy Father, this reminds me of a visit I once made to a large monastery. As the entrance, lined on both sides by trees, was long and tortuous, I and my companion ventured to cut across the lawn. When we reached the door, the porter cried out to us that we had not come the right way, and ordered us to go back and take the ordinary road. It is the same with these reforms. The ways of the law are long, intricate, and tedious. Unless one starts the work properly, and follows the right path all the way through, it is necessary to begin anew and to do it all over again." The reader need hardly be told that Gregory saw the point. Doubtless the kindly hint rather pleased him.

In his spirit of friendship, Jordan often broke his journeys that he might visit a house of some of the contemplative orders, who largely lived on the income from their property. On one occasion the fathers of the monastery at which he stopped sought to twit him, perhaps

half in earnest, by maintaining that his religious institute would be short-lived. The reason adduced was that some time or other, as the Scriptures tell us, charity will grow cold. Then the Friars Preacher, who live on alms, will no longer find the means of subsistence.

"Your argument," replied Jordan goodnaturedly, "favors us, and is against yourselves. The Gospel says that charity will grow cold, when iniquity and consequent persecution arise. Now one of the first acts of the wicked will be to seize your possessions. Then, as you are not accustomed to go from place to place and to live on charity, you will necessarily cease to exist. On the contrary, being spread in all parts, my brethren will reap a richer spiritual harvest, just as the apostles did when they were scattered by persecution. Furthermore, as we know from our experience with such men, they will gladly give us of the booty taken from you, if we are willing to accept their donations."

To one who asked him why more masters in the arts than theologians entered the Order the witty Saxon answered: "Peasants, because wont to drink water, more readily become intoxicated on good wine, when they get it, than the wealthy, who are accustomed to it. So masters in the arts, imbibing only the philosophy of Plato or Aristotle through the week, are easily taken by the word of God which they hear on Sundays and feast days. To theologians sermon matter is not new, for they have often heard and studied such truths. They are like sacristans, whose familiarity with the church causes them to forget to genuflect before the Blessed Sacrament."

A layman once asked Jordan: "Why is it that the times are harder, and even the soil less productive, since

the coming of the Franciscans and Dominicans than they were before?" "I deny that such is the case," said he with a smile, "and I can prove the contrary to be true. But, were it so, it would only be a just punishment from heaven. Since we came, we have instructed the people as to the enormity of sin, and what things are wrong. Yet, in spite of this knowledge, they continue their evil deeds. Therefore, they deserve greater chastisement. I can assure you that, as you now know better, worse things will come upon you, unless you mend your ways."

The travels of the man of God often brought him in contact with the hierarchy. Possibly his well-known wit and fearless expression of his thoughts not infrequently caused them to ply him with questions. When asked, in such company, why some of the bishops taken from his Order and that of Saint Francis did not prove as exemplary as it had been expected they would, he modestly replied: "You should be able to answer that question better than I can, since the decrease in fervor has always come after they passed to your society. In the orders their faults were corrected."

Then he proceeded to say: "I have been in the Order of Saint Dominic a long time. Yet I do not remember one case in which a Pope, or a bishop, or a cathedral chapter asked me, or any other superior, if such or such a man would make a good prelate. They did their own choosing, and were guided either by a kind of friendship, or other motive that was but little spiritual. Therefore, if some so selected fall short in the duties of such a sublime and responsible position, it is not to us that complaints should be made."

However, one must not conclude from the above that

the zealous Master General liked to see a few of the Order's best men raised to the episcopate. On the contrary, he was strongly opposed to such promotions. To friends who remarked that a certain father would be a fine bishop he said: "I should rather see him lying in a coffin than seated on an episcopal throne." Apart from the fact that they were wedded by vow to a state of lowliness and humility, his practical philosophy told him that, unless his subjects were big enough to make model bishops, it were better for all concerned that they should not be so honored; and that, if they were men of real episcopal caliber, the Order could not well afford to loose them.

In the sketch of Father John di Scledo (commonly called John of Vicenza), our readers have seen the German General's characteristic rejoinder to the petition of the citizens of Bologna, at the chapter of 1233, that the wonderful Friar Preacher should be left in their city. We shall not repeat it here. Yet we must not omit Jordan's answer to one of his own subjects, who asked to be relieved of a post which he had filled with credit for some years, and which he felt interfered with his spiritual exercises. "There are four things," said his superior, "to be considered in regard to your position—negligence, impatience, industry, and reward. I release you from the first two, but leave you the others for the remission of your sins and the benefit of your soul." Such brief, quiet replies, we are told, had all the effects of a sermon.

Towards the end of his life, the subject of our narrative lost the sight in one of his eyes. Whenever friends or confrères sought to console him in this affliction, he would say: "No, no; rather thank God for delivering

me from one of my enemies. However, you may ask Him to spare me the use of the other, provided it be for His greater honor and glory and the good of souls." Never was he known to complain of his ailments, be the pain ever so great.

One more anecdote, which serves to show the telling effect of the holy man's simple remarks, and we are done with this lighter vein of his history. At Saint James', Paris, a university student came to receive the habit. Several of his companions followed him to the convent for the ceremony. As the youth knelt at Jordan's feet, the latter looked at the others, and quietly said: "One would not refuse to accompany a friend to a feast. Now this young man is going to the greatest of feasts. Will you let him be alone?" Instantly one of them stepped forward to be clothed with the garb of the Order. Later he became a man of note, and he always declared that, until the General spoke, he had not even thought of embracing the religious life.

Some of our blessed's remarks, when taken by themselves, might seem somewhat sarcastic and trenchant. Considered in their proper setting, together with the character of the man, they are the very antithesis of the ill-natured. Indeed, he reminds one not a little of Father Matthew A. O'Brien, whom (in his biography) we have styled "An American Apostle." Ever and always Jordan was charity personified. Whenever he arrived at a convent, the first thing he did, after a brief visit to his eucharistic God, was to see the sick of body and the afflicted of soul. Many instances are told of cure of scruples and spiritual torments by mere presence at his prayers.

Quite naturally this goodness of heart combined with

his efforts for the good of the Order to win Jordan the confidence and affection of those under him. Their esteem for him was enhanced by his consuming zeal and tireless labors for the salvation of his fellowman. He may be said to have had no home, for he was almost perpetually on the road. While Saint Dominic planned the foreign missions, and had them constantly in mind, he died too soon to see them in the bloom. His successor developed them with anxious care. For this labor he selected only the brave. Unfortunately there are extant none of the communications between him and Saint Hyacinth, or Blessed Ceslas, or Paul of Hungary, or the missionaries in Palestine and adjacent countries. One can not doubt but that they would make edifying reading, no less than greatly add to our knowledge of the history of the Order. It was Jordan, says the *Année Dominicaine,* who sent Father Andrew Longjumeau as an envoy to the dreaded Tartars.[22]

Perhaps no man of his age showed more interest in the universities of Europe, or greater love for their students, than our Friar-Preacher General. By some he is styled an "apostle of the schools." We have seen how the young men gathered around him, whenever he was in the vicinity. He proved a staunch supporter of Fulk of Marseilles, bishop of Toulouse, and his successor, Raymond de Felgar, in the establishment and maintenance of the University of Toulouse.[23] Jordan also did much for education in his own Order, and placed its course of studies on a solid foundation.

[22] II, 529-530. The writer in the *Année* says Paul of Hungary was martyred before 1228. As stated in the sketch of Paul, this seems to have occurred a number of years later. (Ed. note).

[23] *Ibid.,* 541.

Another subject in which our blessed took a keen and affectionate concern was the Dominican Sisters. He did much to quicken the joy and happiness of their cloistered lives, and set great store by their prayers for the success of the labors of the fathers. Saint Dominic, while at Bologna, had endeavored to start a community of sisters in that city, under the leadership of Blessed Diana Lovello (later called Diana d'Andalo), but was prevented by the opposition of her father and family. Later, as this opposition died down, Jordan renewed the enterprise, and established historic Saint Agnes' Convent. His letters to Blessed Diana, which are happily still extant, throw considerable light on Dominican history, as well as help us to follow him in his travels.[24]

In spite of his otherwise busy life, Blessed Jordan found time to write several works after he became a Friar Preacher. Besides encyclicals to the Order at large and special letters to convents here and there, these included two commentaries on parts of the Scriptures, a book on devotion to the Blessed Virgin, a long prayer to her and another to Saint Dominic, a volume of sermons, and an outline of the beginnings of the Order *(De Principiis Ordinis)*. The last mentioned has since been published in several places. Although we can but deeply regret that it is not much fuller and more detailed, it has placed us under an eternal debt of gratitude to its author. Some attribute the office of Saint Dominic to him. However, this seems to have been the work of Constantine de' Medici, or of Orvieto.[25]

[24] *Ibid., passim.*

[25] QUETIF-ECHARD, I, 98 ff. Jordan's *De Initiis Ordinis* (p. 19, Berthier ed.) is responsible for the statement, which we frequently read, that a large proportion of Saint Dominic's first disciples, while deeply spir-

With these odds and ends (sidelights we may call them) of his life out of the way, we may now proceed with the brief remainder of the earthly career of Dominic's early disciple without further interruption.

Soon after the general chapter of Paris, Jordan took leave of his brethren there and started for southwestern Asia. His companions in travel were a Father Gerard, who often accompanied him, and a Brother Albisius. No account of their itinerary has been handed down to us. Thus we know only that they sailed from some Italian port—probably Naples or Brindisi. Under the fostering zeal of the second Master General, a number of missionary centers had sprung up here and there in the near-east. Most likely our travellers landed at Ptolemais, where the Friars Preacher had a house. At any rate, Jordan visited them there. The convents at Damascus, Nazareth, and Bethlehem (perhaps other places too) also received his kindly attention. One can not doubt that he was welcomed everywhere with joy, and that he did much to inspirit the zeal of his brother athletes of Christ.

We may consider the journeys to the above cities as steps leading to Jerusalem, which was the great missionary center, as well as the sanctuary which our pious Saxon had long wished to visit. Here, between times of labor and consultation, he poured out his pure soul in prayer at the places sanctified by the tread or blood of

itual, were men of rather limited learning. However, in the light of history, it seems to us that Jordan spoke in such a sense by way of comparison with the long university courses which he, Blessed Reginald of Orleans, Matthew of France, and a few others had gone through. Yet, as we know, many great men never enjoyed those opportunities. The lives and labors of those Friar-Preacher firstlings show that they were possessed of no little education. One's knowledge depends less on where it was obtained than on talent, industry, and the teachers.

our Blessed Saviour. It must have been the spiritual feast of his life. No doubt it gave his heart a thrill akin to that which he experienced at the sight of the lives, zeal, and labors of the confrères whom he had sent to preach the word of God in those distant parts.

Nor age, nor bad health, nor partial loss of his sight had lessened our General's courage, or zeal, or love for students. Immediately that he finished his work in Palestine, he started for Naples, whence he intended to visit the flourishing novitiates and houses of study in southern Italy. After this, it would seem, he hoped to continue his way into Hungary and Poland for the same purpose. Thus his beloved youths were on his mind until the end. It was on February 13, 1237, that he sailed from Ptolemais for Naples. The travellers had hardly lost sight of land, when their vessel was shipwrecked by a sudden storm. Blessed Jordan and his two companions, together with many others, were drowned.[26] News of the sad catastrophe soon reached Rome. From there two fathers, who were papal penitentiaries, wrote to Saint James', Paris:

Fathers Godfrey and Reginald, Penitentiaries of His Holiness, the Pope,
to the Venerable and Beloved Prior and Fathers of the Convent, Paris,
Health and the Consolation of the Holy Ghost.

You have no doubt heard that our kind Father, Master Jordan, his two companions, and ninety-nine other persons have been taken from this wicked world by shipwreck in a violent storm. However, dear brothers, do not let your hearts be saddened by this awful calamity; for God, in His mercy, has already greatly consoled us, who have become orphans

[26] Authors as in note 1; CANISIUS, Henry (?), *Antiquae Lectiones* (?); MOLANUS (van der Meulen (?), John), *Martyrologium* (?).

through the untimely death of a good Father. After the storm, the bodies of our three confrères were washed ashore, and bright lights in the form of crosses shone over them every night until they were found and buried where they lay by those who escaped from the disaster. These, together with many others, have borne testimony to the miracle. Moreover, the inhabitants of the neighborhood, drawn to the place of the catastrophe by reports of so marvellous an occurrence, testify that they experienced a sweet fragrance all round; while those who touched the bodies declare that this fragrance did not leave their hands for more than ten days. Indeed, this same sweet odor pervaded the locality until the fathers at Ptolomais came in a boat and took up the bodies for burial in the conventual church of that city. There now repose the remains of our late beloved Master General; and many wonders have in this short time been attributed to his intercession.

Blessed be God in all His works. Amen.[27]

All through his religious life the second head of the Order had been regarded as a very saintly man. A number of prodigies were said to have been wrought by him. Others came after his death; while several very holy persons declared that, in visions, they saw his soul ascend into heaven. All this, together with the facts recorded in the letter just quoted, occasioned a devotion to the man of God which continued through the course of centuries, and caused him to be given the title of Blessed Jordan of Saxony. After a thorough study of this immemorial veneration by the Sacred Congregation of Rites, Leo XII, who reigned from 1823 to 1829, allowed the Friars Preacher the world over to say mass and recite the divine office in his honor. His feast is celebrated on February 15, with the rank of a duplex. Throughout his Order he is held in an esteem second only to that which is accorded to Saint Dominic.

[27] FRACHET, de (Reichert ed.), p. 130.

HENRY OF UTRECHT

(OR OF COLOGNE)

Father Henry of Utrecht, as often happened in those days, received the last part of his name from the city of his birth. Not infrequently, however, he is called Henry of Cologne from the fact that he established the Friars Preacher in that municipality, and ended his days there. The date of his birth is not known. Yet, as the writings of Blessed Jordan of Saxony clearly indicate that Henry was younger than himself, and the youthful religious from Utrecht was placed in charge of a colony of his confrères sent to Cologne in 1221 or 1222, one may safely conclude that the angelic Hollander was born about the middle of the last decade in the twelfth century.[1]

Practically all that is known of this early disciple of Dominic, extraordinary man though he was, has been handed down to us by his friend, Jordan of Saxony. Henry's parents were splendid Christians, as well as blessed with the goods of this world. From his earliest childhood, they not only instructed him in his religion and trained him in its duties with great care, but also provided every means for his education. Thus he en-

[1] *Acta Sanctorum,* XXXV (vol. 1 for August), 448-450; ALBERTI, fol. 198; *Année Dominicaine* II (February), 503-507; CASTILLO, pp. 175-176; CHAPOTIN, *op. cit.*, pp. 81-82; FRACHET, de, *passim;* FLEURY, *op. cit.,* XVI, 472-473; JORDAN of Saxony (Berthier ed.), pp. 20-27; MALVENDA, pp. 286-288-290; MAMACHI, pp. 621, 622, 623, 624 ff, 651-652; PIO, col. 93; QUETIF-ECHARD, I, 93-95. The *Acta* simply gives what is contained in Jordan's work. Quetif-Echard does practically the same. It is strange that the *Année Dominicaine* has no special article on Henry of Utrecht (or Cologne, as it calls him); while Marchese overlooks him altogether in his *Sagro Diario Domenicano.* (Ed. note).

joyed exceptional advantages, both spiritual and intellectual. Nature was bountiful to him. It accorded him a good heart, disposed to virtue, and endowed him with a rare mind, that gave him a ready grasp of all that he was taught.

Under these happy circumstances, little Henry made marvellous progress in the development of both mind and heart. God's grace also became manifest in its workings on his soul almost from infancy. Indeed, the boy showed signs of a vocation at an early age. Here again he was blessed. A saintly and learned canon of his native city, who was a friend, or perhaps even a relation, of the family, took charge of Henry's education for the priesthood. Under the diligent training of this capable tutor, for he combined great industry with a docile disposition, the subject of our sketch grew rapidly in knowledge, no less than in favor before both God and man. Jordan assures us that his ways were so angelic that goodness seemed to be inborn in him. Among his many virtues moral purity, humility, charity towards the poor, and a spirit of prayer occupied a conspicuous place.[2]

Because of these rare gifts of mind, heart, and soul, the canons of the cathedral at Utrecht, as sometimes happened in those days, apparently elected Henry a member of their distinguished body while he was but a student. There he completed his belles-lettres, and made his course of philosophy. Then, that he might the better round out his education in preparation for the brilliant future which seemed certainly in store for him,

[2] Father Touron refers to the *De Initiis Ordinis* of Blessed Jordan frequently through his sketch; but, as all the facts thus noted are given in three pages of the *Acta*, and also in eight of Berthier's edition of Jordan's work, it seems unnecessary for us to copy these references. (Ed. note).

he was sent to the University of Paris for his theology. At the French capital, he at once contracted an intimate friendship with Jordan of Saxony, who was a student there before him. It was a holy alliance. Jordan took Henry to the hospice where he lived, and obtained lodging for him there. The two young men were seldom seen, except they were together. In the spirit of religious comradeship, they accompanied the one the other in all those visits of piety, prayer, and charity which have been laid before the reader in the sketch of Blessed Jordan. It is not necessary to repeat them here.

When Saint Dominic reached Paris on his way from Spain, it will be recalled, Jordan hastened to hear him preach and to consult him about his own vocation. This was in the spring of 1219. Although it is not on record, the intimate relations between the two pious students seem to leave little or no doubt that Henry of Utrecht did the same. Similarly, when Blessed Reginald of Orleans arrived in Paris from Bologna, about November, 1219, Jordan, and most likely Henry also, took a kindred keen interest in the new preacher.

Albeit Jordan, who recounts the story of their entrance into the Order, does not tell us what it was, it is evident that, while both felt strongly drawn towards the Friars Preacher, there was something that held them back from joining them. In Henry's case, it seems almost certain that the obstacle in the way to such a step was the fear of offense to the canon of Utrecht, to whom he was bound by a great debt of gratitude. Jordan's own description of his affection for Henry leads one strongly to suspect that his friendship for and the hesitation of the latter were among the difficulties which the

future Master General had to overcome.[3] Jordan was the first to make up his mind. Then, to oblige himself to carry out his good resolution, he took a vow before Blessed Reginald that he would enter the Order. All this will be remembered from the sketch of Jordan.

After he had made this solemn promise, our pious Saxon youth used every argument that he might induce his favorite fellow-student and comrade to make the same decision. Jordan himself, who calls Henry "the friend of my soul," tells us all this. Under his urging the young canon of Utrecht went to consult Blessed Reginald again in the confessional. On his return, still undecided, Henry opened the Bible in the hope that it might aid him. The first words on which his eyes fell were: "The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary. He wakeneth me in the morning; in the morning He wakeneth my ear, that I may hear Him as a master. The Lord hath opened my ear, and I do not resist. I have not gone back" (Isaias, L, 4-5).

Jordan used his keenest ingenuity in interpreting the sacred text so as to make it show that it was the divine will that his friend should become a Friar Preacher. Since he himself had already taken a vow to enter the Order, the future Father General clinched his argument by the eighth verse of the same chapter, which says: "Let us stand together." Although he wished with his whole heart to embrace the life, Henry's fear still made him shrink from such a step. The next night he spent in prayer before the altar of the Blessed Virgin in the Church of Notre Dame for the courage which he felt

[3] We have never seen the ideas expressed in this paragraph given elsewhere. Yet they are suggested by Blessed Jordan's narrative itself. (Ed. note).

he lacked. Even up to the time he left the sacred edifice, it appeared that his supplications had been in vain; but hardly had he begun to breathe the fresh air of the morning on the outside, when an impulse came upon him to go to Blessed Reginald, as Jordan had done, and take a vow to become a disciple of Saint Dominic. This the perplexed youth did at once, lest he should again become a victim of uncertainty. Then, with a radiant face, he returned to his anxious friend, and said with determination: "I have made a vow to God; and I will keep it."

One needs hardly to be told that Jordan was greatly rejoiced by this announcement. Yet there may be those among our readers who will marvel at such vows to enter an order, for a number of them have been recorded in the course of these sketches, or even wonder if they did not constitute a formal embracing of the religious life. They simply show a preliminary step towards such an end which was not unusual in the middle ages. Doubtless they were born of the strong faith of the times, and were taken as an engagement so to consecrate one's self to the service of God, when the opportune moment presented itself.

Jordan and Henry, now that their resolution was taken, determined on Ash Wednesday, February 12, 1220, as the time when they should receive the habit of the new Friars Preacher. Then, apparently under the leadership of Jordan, they induced their mutual friend and fellow-Teutonic student at the University of Paris, whose name was Leo, to join them in their holy enterprise. On the appointed day, all three were clothed in the garb of Saint Dominic at Saint James' by Matthew of France. As he had gone to his eternal reward a few

days before, Blessed Reginald of Orleans could not grace the occasion with his presence.

When Henry's benefactor and two other canons of Utrecht learned the step he had taken, they were greatly distressed, for they knew but little about the missionary society lately established by the holy man from Caleruega. Indeed, they decided that at least one of them should go to Paris and dissuade him from his rash act. Happily, before taking the journey, they determined to spend the night in prayer that they might know the divine will in the matter. In his vigil, one of them heard the words: "This was done through the inspiration of the Lord; and it can not be changed." Thus were their consciences, for they were men of God, set at rest.

Blessed Jordan of Saxony declares that, as far as he knows, he never loved any man so much as Henry of Utrecht. He calls him "a vessel of honor and divine favor;" "the companion and friend of my soul;" "a man of great intellectual acumen and a most orderly mind." "God," says the same author, "bestowed many marks of His grace on this vessel of election;" for he was "prompt in his obedience; strong in his patience; quiet in his gentleness; pleasing by his joyous ways; diffuse in his charity." With rare candor of nature and sincerity of heart he combined an angelic purity. Although he possessed a marvellous gift of language, a keen, well-trained mind, and great talent for writing and preaching, he was the most modest of men in speech as regards himself. His countenance was pleasant and handsome; his physique comely; his gestures graceful; his voice rich and extraordinarily melodious. No one ever saw him sad, or morose, or in bad humor. His

manners won him the confidence and affection of all with whom he came in contact.

Such praise, did it come from a writer of the Latin races, might be considered more or less fulsome; but bestowed by one of the phlegmatic northern temperament it means much. Unfortunately, Jordan does not tell us when Henry of Utrecht was ordained. However, we fancy it must have been very shortly after his entrance into the Order. At any rate, he began to preach almost at once. All Paris and the surrounding country, whether young or old, lay or cleric, flocked to hear the sermons of the youthful, eloquent, and magnetic pulpit orator. Jordan assures us that he was the marvel, the honor, the pride of the French capital. The fruits of his ministry were visible in every rank of society. This success in no wise upset the equipoise of God's servant, or disturbed his religious spirit; for, in his prayers, he had learned of our Lord to be truly meek and humble of heart.

From Paris Henry of Utrecht was soon sent to Cologne, where he established the Order, and became the first prior. All the writers agree on these facts, for they are expressly stated by Blessed Jordan. Echard thinks that Henry did not go to the city on the Rhine before 1224, but he gives no authority for his statement.[1] However, Touron follows him. Taegio and tradition, supported by the more common opinion, tell us that the general chapter, held in Bologna at Pentecost, 1221, sent fathers to Cologne under the leadership of Henry. In this case it was the work of Saint Dominic himself. This date is substantiated by Giles Gelenius, a non-Dominican, and an eminent authority on the medieval

[1] QUETIF-ECHARD, I, 94.

history of Cologne, who says that it was in 1221 or 1222 that the Friars Preacher settled there. Reichert, another German author, says the same as Gelenius.[5]

On their arrival the Friars Preacher were heartily received by Saint Engelbert, the prince archbishop of Cologne, who suffered martyrdom a few years later. Yet the people, under some sinister influence, clamored that they should be driven from the diocese at once. However, no sooner did the silver-tongued orator, Henry of Utrecht, begin to preach than all opposition ceased. Both the clergy and the laity were charmed by his extraordinary eloquence and magnetic personality. Zeal, the spirit of self-sacrifice, and holiness of life not merely completed the work of pacification; they bound the city to him by the strongest bonds of affection.

From this time on, the early disciple of Saint Dominic held as mighty a sway in Cologne as he had wielded in Paris. He preached incessantly. Audiences gathered from near and far to hear him. His word was law. The good became better. The wicked gave up their ways of sin, and began to practise their religion, or even to ascend the heights of virtue. One of the evils against which the man of God declaimed in season and out of season, as well as with all the vigor of his soul, was the vile habit of profanity then in shocking vogue throughout Rhenish Prussia. Few could withstand the almost resistless power of his appeals. He instilled so profound a veneration for the sacred name of Jesus into the hearts of the people that, wherever it was heard, they gave outward manifestation of the reverence which

[5] MAMACHI, p. 651; Reichert's edition of de Frachet's *Vitae Fratrum*, p. 191.

it stirred within their breasts. From the district of Cologne this pious custom spread into other parts. May we not have here the origin of the Holy Name Society, which is so intimately connected with the Friars Preacher, and which is today one of the great spiritual powers for good in English-speaking America?

Thus Henry labored zealously on until the end. Blessed Jordan does not tell us, in his historical outline, when the holy man died. For this reason, few of the older authors venture to approximate the date of his death. Pio and Castillo, however, place it in 1230. Touron, following Echard, simply says that he died before 1234, by which time Jordan had certainly written his *Beginnings of the Order (De Initiis Ordinis),* a work which indicates that our early disciple's life was all too short. Touron gives his age as thirty-nine years, which seems too much by perhaps a decade.[6]

The second volume of the *Année Dominicaine,* published in 1884, says Father Henry of Utrecht attended the general chapter of the Order assembled at Bologna on May 18, 1225. After this meeting, he and the other representatives from Germany were accompanied by Blessed Jordan to their native land, where the Master General presided at the provincial chapter held in Magdeburg. From this city Jordan continued his way to Treves, while Henry returned to Cologne. At this time Jordan made a visitation of the Province of Germany. On his arrival at Cologne, which lay on the way to Paris, he found his beloved friend, Father Henry of Utrecht, at death's door. The Master General gave him the last sacraments, and he breathed his last shortly afterwards.[7]

[6] CASTILLO, p. 176; PIO, col. 93; QUETIF-ECHARD, I, 94.
[7] *Année Dominicaine,* II, 503-505.

Jordan himself, as we shall soon see, says elsewhere he was present at the final moments of his angelic friend, and prepared him for his journey to heaven. All the community were in tears; but the dying man responded to the prayers with evident joy. Our Saxon General also clearly implies that the death of the man of God had been hastened by overwork and personal austerity. The *Année Dominicaine* and Touron say so expressly.

We have to thank the writer of the article on Blessed Jordan of Saxony in the *Année Dominicaine* for a long excerpt (translated into French) from a letter of the Father General to a Benedictine Nun concerning the death of Henry. Father Berthier *(op. cit.,* pp. 108-111) reproduces the entire document in its pristine Latin, but without a word of comment. In neither work is it dated (perhaps it bears no date), or the whereabouts of the original made known to us. Thus, quite naturally, we are left with an element of uncertainty as regards the year of the sad event.[8]

In this letter, which we are to suppose was written late in 1225, or early in 1226, Jordan tells the Benedictine Sister of the sorrow caused him by the death of their mutual friend, Henry of Utrecht. In one place he says: "In the night of October 23, just as the bell rang for matins, I went to see him before going to choir. As I found him gasping for breath, and apparently beginning his agony, I asked him if he would like to receive extreme unction. He replied that he desired it ardently. So we satisfied his wish before office. From the way in which he recited the prayers of the Church,

[8] It is the *Année Dominicaine* that tells us this letter was written to a Benedictine Sister. Nothing in the document itself shows who the addressee was.

one would almost think he was administering the sacrament, instead of receiving it."[9]

After matins, Jordan tells his friend, the sick man was still living, and praying to God with his whole heart and soul. His death, which occurred in the course of the night, brought many tears and deep sorrow to the entire community. Jordan felt that he was specially grieved by it, for he regarded himself as the spiritual father of Henry, and had lost a cherished son of whom he had need. "In spite of his youth," continues the letter, "he died full of years; or rather he slept in the Lord."

Thus our early disciple of Saint Dominic certainly died in the early morning of October 23, the feast of Saint Severinus, patron of Cologne. If we may judge by the way the document is woven into the *Année's* sketch of Blessed Jordan, the year of his death was 1225. On page 192 of his edition of de Frachet's *Vitae Fratrum,* Reichert gives this date, and it is doubtless correct. Marvellous things were attributed to Henry of Utrecht, as is the case with many of the Friars Preacher of whom we have written. Blessed Jordan himself is said to have had a vision of him in glory. At Cologne he is still held in the highest veneration; for the traditions of his zeal, holiness, great oratorical powers, and tireless labors have continued through the course of centuries. More than one of the old writers style him blessed. Many hope that some day he will be formally so honored by the Church.

During his visitations of the various convents, Jordan of Saxony was wont frequently to hold up a companion of his youth to the novices and students as a

[9] *Ibid.,* 206.

model, after whom he would have them pattern their religious lives. Though the General never mentioned the name of this former confrère, all knew that he meant Father Henry of Utrecht. Nor must we forget to call the attention of the reader to the fact that the Convent of Saint Mary Magdalen (later, and still, called Holy Cross), which Henry founded in Cologne, has a history no less glorious for the zeal, sanctity, and learning that flourished within its walls, than for the numbers who there wore the habit of Saint Dominic. We need mention but three by way of illustration. Blessed Albert the Great was one of its professors. Saint Thomas of Aquin studied there. The martyr, Saint John of Cologne, who is often called John of Gorcum by misnomer, honored it by loyal membership.

HENRY OF MARSBERG

(OR OF GERMANY)

Like Henry of Utrecht, an outline of whose life has just been seen, the subject of this sketch often goes by the name of Henry of Cologne. Frequently he is also called Henry of Germany. Father Touron gives him this latter title. Some writers confuse the two Henrys, and attribute to one things for which the other should receive credit. Many, for the sake of differentiation, place the adjective "junior" after the name of the man from Utrecht, and "senior" after that of Dominic's early disciple of whom we now speak; for he was older in years, entered the Order somewhat sooner, and lived much longer. In calling him Henry of Marsberg, which

has been mistaken for Marburg, we follow the example of Reichert, in his edition of de Frachet's *Lives of the Brethren (Vitae Fratrum)*. It is a more distinctive and befitting designation, as it was in that city of Prussian Westphalia (not far from Brilon) that the saintly man first saw the light of day.[1]

All that can be said in regard to the date of Henry's birth is that it occurred sometime late in the twelfth century. Possibly he was somewhat older than Jordan of Saxony. While the parents of the future Friar Preacher from Marsberg were rich in piety, they seem to have possessed little earthly wealth. It was an uncle, a military officer, who enabled the talented youth to realize the aspirations of his heart. He finished his belles-lettres somewhere in his native land. Then he was sent to Paris for the higher studies. Before the completion of these, however, the premature death of his kinsman benefactor obliged the promising youth to return home.

The subject of our narrative now taught in Germany for three years. Then, no doubt partly out of religious motives, and partly under the influence of the military spirit that ran in the family, he enlisted with the crusaders who marched to the succor of the Christians in the Holy Land. However, this engagement was brief. Hardly had he reached home from the east, when he again set out for Paris, where he joined the Friars Preacher, who had just come to that city. This was late in 1217. But we can not do better than let him tell

[1] ALBERTI, fol. 221; *Année Dominicaine,* II (February), 529, and XII (December), 666 ff; CANTIMPRE, Thomas, *De Apibus,* Book 1, Chap. III; FLEURY, *op. cit.,* XVII, 418, 499-500, 505-507; FRACHET, de, p. 30 and *passim;* MALVENDA, pp. 234-235, 288-289; MAMACHI, pp. 417-418, 480 ff; PIO, col. 207; QUETIF-ECHARD, I, 148-149.

his own story of his vocation, as recounted in de Frachet's *Vitae Fratrum*.

Father Henry, the Teutonic, a holy man whose preaching greatly pleased both the clergy and the people, was wont to give this reason for his entrance into the Order. He had an uncle, a military officer, who took care of him, had him educated, and maintained him in Paris at his own expense. After his death in Germany, this uncle appeared to Henry, and said: "Release me from purgatory by enlisting in the expedition of the crusaders to the Holy Land which is now being preached. When you return from Jerusalem, you will find a new Order of Preachers at Paris. You must join them. Do not fear their poverty, or despise their small numbers; for they will grow into a great body of men, and labor unto the salvation of the souls of many."

He therefore took up the cross. When he had fulfilled his vow, he returned to Paris. A few of Dominic's preachers had just come from Toulouse, and accepted a house in the city. He joined them without delay. Then his uncle appeared to him again, and thanked him for delivering his soul from purgatory.[2]

Henry's vocation was certainly a true call from heaven. He at once resumed his course of theology, which he had been forced to interrupt, with so much earnestness that he soon became marvellously versed in the science. His rare pulpit oratory won him great renown, as well as brought numbers to hear him preach. What is more to his credit, he proved so faithful to his new state of life that he was considered a model of modesty, wisdom, and regularity. When, in 1221 or 1222, the convent of Cologne was established, the former crusader became a professor of theology in this new institution. There he taught, labored, and preached with great fruit for the next six or seven years.

[2] Page 183 (Reichert ed.).

The story of the first most general chapter of the Order, its erection of the Province of the Holy Land, and the ardor with which the fathers responded to the call for missionaries for those distant parts is told in the sketch of Blessed Jordan of Saxony. Henry of Marsberg attended that assemblage from Cologne, and received the appointment as the first provincial in Palestine. This, it will be recalled, was at Paris, in 1228. In this new field of labor he toiled with incredible zeal. His efforts met with no little success. Father Touron thinks nearly all the houses in the east visited by Jordan in 1236 and 1237 rose under Henry's care. He effected much good among the Christians who lived there, as well as made converts among the others, some of whom entered the Order and became efficient harvesters of souls.

After five years of privation and hardship, Christ's ambassador was obliged to resign his office of provincial, for his health had given way under the strain.[3] He then returned to Europe, and, after a short respite, was again stationed in Paris, where he now remained for some fifteen years. Although a German by birth, and had spent the greater part of his life in his native country or the Holy Land, Henry was one of the most popular preachers among all classes in the French capital. He was a leader among the best. Whilst his zeal, holiness, and eloquence stirred the people to fervor, his learning, open character, and friendly ways won the hearts of the clergy and the university circles, whether professors or students.

[3] There is a divergency of opinions as to when Henry of Marsberg resigned the provincialship in the Holy Land. But the letters of Blessed Jordan (quoted by the *Année Dominicaine,* II, 548-550) demonstrate the truth of the statement that the resignation was induced by ill health.

Furthermore, there were few, if any, men in the city whose advice was more frequently sought, or whose word carried greater weight. Indeed, Henry was a favorite among the savants, for they always found a source of delight in the depth and breadth of his knowledge, and in the keenness of his judgment. His candor prevented him from speaking otherwise than he thought. His even temperament never permitted him to be led into anger. France's saintly king, Louis IX, not only held him in the highest esteem, but even placed the greatest confidence in him. Many, in every walk of life, regarded him as a saint. He was a power in Paris.[4]

All this, no doubt, had its part in bringing Henry of Marsberg into the affair of which we have now to speak. About 1236, Nicholas of La Rochelle, a learned Jew, was received into the Church. In 1238 he went to Rome, where he represented to Gregory IX the errors, blasphemies, fallacies, etc., of the Talmud. The Jews, he told the Holy Father, held this book in much greater veneration than the law or revelations of Moses. It was principally through the Talmud that they were kept back from the faith. Under Nicholas' persuasion, Gregory sent letters to various countries ordering the authorities, both civil and ecclesiastical, to seize and burn all copies of the Talmud. This was in June, 1239. At Paris twenty cart loads were consigned to the flames. In 1244 Innocent IV issued a somewhat similar order, but in a more modified form. On both these occasions we find the subject of our sketch sitting, with the doctors of the University of Paris, in the councils of the highest authorities. It shows how his judgment and advice were sought in all matters of importance.[5]

[4] QUETIF-ECHARD, as in note 1.
[5] *Ibid.;* FLEURY, XVII, 418.

Attention has been called to the affection in which Louis IX held our Friar Preacher, and the confidence which the sainted monarch placed in his advice. Louis started on his expedition to Palestine, June 12, 1248. In the royal suite was Henry of Marsberg, for the king insisted on having the learned, holy, and prudent counsellor with him. For six years the subject of this sketch was now constantly at the side of Saint Louis. History tells us of the many good deeds which the noble monarch managed, in spite of difficulties, to do for religion and the Christians in the near east. No doubt, by way of advice, suggestion, or encouragement, good, zealous Father Henry had his part in all these acts of benevolence; for he never tired of helping those who stood in need of assistance.

On his return journey, Louis IX sailed from Ptolemais, April 25, 1254. By permission of the apostolic legate in the Holy Land, the Blessed Sacrament was taken and preserved aboard the vessel—an almost unheard-of thing in those days. It was kept in a convenient place, and the divine office was recited before it every day. We wonder if the influence of our pious Friar Preacher was not in some measure responsible for this extraordinary action, for he is said to have had great devotion to his Eucharistic God. The travellers landed at Hyères, a seaport of southern France, on the Mediterranean, July 11, 1254. Thus their voyage lasted just two months and a half. On September 13 they reached Paris.[6]

Father Henry of Marsberg, the writers tell us, died on this journey. While it is not so stated, we are left to conjecture that the sad event occurred at sea. In

[6] FLEURY, XVII, 499-500, 505-507.

this case, because of the lack of means for the preservation of bodies at that time, he most likely had a watery grave. However, for there were other priests aboard the vessel, he did not meet his God unprepared. Anyway, if we may judge by the spiritual character of the man, he was ever and always ready for the divine call. The reader has seen the light in which Father de Frachet regarded him. Father Cantimpré speaks of him in terms of similar praise. Both attribute miracles to him.

Father Echard, an eminent authority, informs us that the tireless worker left, in manuscript form, a number of sermons which attest his ability in that line. Indeed, Henry of Marsberg was one of the lights of his day. He shone both spiritually and intellectually. His useful labors were extended to many fields. By his own Order he is still held in veneration; and his memory should not be suffered to die.

PETER OF REIMS, BISHOP

This distinguished early disciple of Saint Dominic gets his surname from the city of his birth—Reims, on the Vesle, in what was then known as Upper Champagne, but is now the Department of Marne. Since the late World War, it has become one of the most historic spots in Continental Europe. Any attempt to give the date of his birth, further than to say it was in the last quarter of the twelfth century, would be mere guesswork. The Friars Preacher set up their standard in Paris in the fall of 1217. Peter of Reims was then

a man of more or less mature age; for he had already received priest's orders, and gained an enviable reputation as a teacher of Sacred Scripture in the great French capital. Moreover, he ranked high among the city's best ecclesiastical orators, and was a preacher at the royal court.[1]

Possibly this gift of eloquence combined with the earnest clergyman's zeal and the profession of the sons of Saint Dominic to bring him into the Order. Be that as it may, he was one of the first to receive the habit in Paris. The writers, not without reason, place this event indefinitely either late in 1217 or in 1218. From the start, because of his character and previous education, he was able creditably to execute whatever work and fill any office his superiors entrusted to him. Humble, mortified, and given to prayer before he became a Friar Preacher, he now completely died to himself, as well as soon grew to be a model of the religious life.

Peter's spirit of retirement disposed him to the quiet of the cloister, where he could meditate on the truths of salvation for himself. But his zeal for the souls of others made him sacrifice this inclination for the apostolic career to which God had called him. Throughout the Province of France, especially in Paris, he electrified the faithful for years by his burning eloquence. The

[1] ALBERTI, fol. 114, 144; *Année Dominicaine,* I (January), 381 ff, and II, 529; BOURBON, Stephen de, *De Septem Donis,* Part I, Title 5; CHAPOTIN, M. D., O. P., *Histoire de la Province de France,* p. 43 and *passim* to 300; FONTANA, V. M., O. P., *Sacrum Theatrum Dominicanum,* pp. 115, 620; FRACHET, de (Reichert ed.), pp. 151, 212, 333, 335; GUI, Bernard, O. P.; HENRY of Ghent (van Goethals), *De Scriptoribus Illustribus,* Chap. XLI; LOUIS of Valladolid, *Tabula Scriptorum,* No. 68; MALVENDA, pp. 411-412, 650; MAMACHI, pp. 641 ff; MORTIER, I, 159, 391, 671; PIGNON, Lawrence, O. P., *Catalogus Provincialium Franciae;* QUETIF-ECHARD, I, 115-117.

clergy also showed great enthusiasm to hear him. His very appearance is said to have been an excellent sermon in itself; while his rare prudence and learning gave added weight to his discourses.

All historians of the Order agree that the subject of this narrative was provincial of the Province of France. Nor can there be any doubt about this fact. But there is not the same unanimity of opinion as regards the place he should be given in the line of those who have held this position. Touron and others, evidently influenced by Echard, claim that he was the first head of the province. However, the reasons which the erudite and critical Echard gives for his belief are not convincing to us. As far as we can see, the authority of the reliable Bernard Gui, the arguments of Mamachi, and circumstances vindicate this honor for Matthew of France, who no doubt relinquished the office that he might give more time and care to the great studium of Saint James', Paris.[2]

Peter of Reims became Matthew's successor as provincial, for it was he who sent the Friars Preacher to Lille, then in French Flanders, in 1224. On the death of Matthew, in December, 1227, Peter's eminent ability also led to his succession as prior of Saint James'. Here, as stated in the sketch of Blessed Jordan of Saxony, was held the most general chapter of 1228. The writer of the article on Jordan for the *Année Dominicaine* tells us that it was at this meeting that the historic call was made for volunteers for the new Province of the Holy Land established by it; and it seems the logical time to expect such an appeal. De Frachet says Peter of

[2] MAMACHI, p. 461; QUETIF-ECHARD, I, 92, 115-116.

Reims was provincial of the Province of France at the time Jordan issued this call, a circumstance which has caused some writers to think that it was made at another chapter than that of 1228.[3] Yet the fact that Peter had so lately ceased to be provincial might explain de Frachet's statement. Or again, the zealous man may not, at the time of the chapter, have yet relinquished the provincialship to take up the priorship of Saint James'.

At whatever general chapter of Paris Jordan thus tested the zeal of his brethren, and whether Peter of Reims was prior or provincial at the time, the incident deserves a place in this story. It is not only of interest; it also serves to show the spiritual temperament of the subject of our sketch and the men trained by him and Matthew of France. No sooner had the words of the brief appeal fallen from the lips of Jordan than every man in the large audience of confrères prostrated himself on the floor in token of his readiness to become a missionary among the infidels, Jews, and schismatics in the Province of the Holy Land. It must have been a beautiful and edifying spectacle that brought no little joy to Peter of Reims, as well as to Jordan of Saxony.[4]

Peter was not behind the others in either zeal or fraternal affection. He also prostrated himself. To Blessed Jordan he said, when he saw the entire community prone on the floor: "Father General, I beg you to either leave my beloved confrères with me here, or send me with them. If you so ordain, we will continue to labor together in this part of the Lord's vineyard. If you order them to Palestine, I am ready to follow

[3] QUETIF-ECHARD, as in note 1; *Année Dominicaine,* II, 529; DE FRACHET (Reichert ed.), p. 151.

[4] DE FRACHET, as in the preceding note.

them unto death." Surely words could hardly show more zeal, greater mutual attachment, or a readier spirit of obedience and self-sacrifice. They are a proof of the truth of the tradition which tells us that he was deeply loved in his province. Another demonstration of this fact is had in his being kept in positions of honor, trust, and authority all his life.

According to Echard, Peter of Reims and Hugh of Saint Cher, the great Scriptural scholar and the first cardinal taken from the Order of Saint Dominic, seem to have alternated in the provincialship of the Province of France until Peter was promoted to the miter. Under their lead a number of new houses were added to the province, but it is not always easy to tell which of them obtained some of these places. Both certainly governed their province faithfully and with much fruit.

Horace aptly expresses the liability of the ablest and most careful to mistakes, when he writes: "Even the great Homer nods sometimes" *(Quandoque bonus dormitat Homerus)*.[5] The editors of the *Gallia Christiana* do not mention Peter of Reims among the bishops of Agen. Yet the early Friar-Preacher writers place this fact beyond question. Echard is of the opinion that he received the appointment about 1236, which is too early; while Gams places it in 1245, which seems too late. The year 1242 is the date ordinarily given for his consecration.

The fact that Peter was raised to so responsible a position at such an advanced age speaks well for the esteem in which he was held. Indeed, it indicates that he had declined the honor at an earlier date, and that it was now forced on him by obedience. Chapotin seems

[5] *Ars Poetica*, line 359.

to think that he was the Friar Preacher who some friends told Blessed Jordan would make a fine bishop, at the time the General signified his objection to such promotions for those of his Order by saying: "I should rather see him lying in a coffin than seated on an episcopal throne."[6]

Our venerable ambassador of Christ was provincial at the time of his nomination to the miter of Agen. Evidently he was then too old for much strenuous labor. Possibly, while he is said to have been a model prelate, this fact explains why we find few records of what he did for his diocese. Naturally his administration was brief. Dominican writers, as a rule, state that he died in 1245. Gams places his death on January 29, 1247, which is apparently correct, for the See of Agen was filled by another man before the close of that year.[7]

Tradition, supported by the references which the writers make to him, shows that the early disciple was considered a very saintly and worthy religious. Of his splendid judgment, rare prudence, practical ability, and paternal government we need no stronger proof than the frequent choice of him for the office of provincial and the many years he held that position to the satisfaction of all. The fact of his advancement to the hierarchy is perhaps the least important in his public life.

Peter of Reims was also one of the intellectual lights of his country and age. Echard informs us that Henry van Goethals (commonly known by the name of Henry of Ghent), or whoever was the author of *Noted Ecclesiastical Writers (De Scriptoribus Illustribus)*, gives him a very honorable mention for his manuscript ser-

[6] *Histoire de la Province de France*, p. 299.

[7] *Année Dominicaine*, as in note 1; GAMS, *Series Episcoporum*, p. 479.

mons. They were extensively used—and written for practically all the Sundays and feast days of the year. Other topics were also included. He was a splendid Scriptural scholar, as well as a theologian. A few have erroneously attributed to him a rendition of the Bible in verse, which came from the pen of Peter de Riga, a canon of Reims. However, it is certain that our early Friar Preacher left several learned manuscripts on the sacred text.[8] All in all, he was a worthy contemporary disciple of whom Saint Dominic might well be proud. In France especially the memory of Peter of Reims is held in great veneration.

CLEMENT OF SCOTLAND, BISHOP

But little is known about the Friars Preacher in Scotland. Doubtless one of the reasons of this unfortunate ignorance was the destruction of archives and documents during the many wars between that country and England, and especially at the time of the so-called Reformation. Touron is evidently of the opinion that Clement entered the Order in the days of Saint Dominic. Echard thinks he was a native of Scotland, and was a student at the University of Paris, as well as received the habit there. This would explain why the early disciple is generally called Clement of Scotland. The supposition seems to be that he joined the new religious institute in 1219, while Dominic was in the French capital. The fact that Clement is styled "a

[8] QUETIF-ECHARD, I, 117.

canon" (*canonicus*) in a document of the time shows that this surmise can not be far wrong.[1]

Some tell us that Alexander II, king of Scotland, happened to be in Paris during the saint's visit there (1219), that the two men met, and that, at the earnest request of the monarch, Dominic sent eight of his religious into that country. A part of this statement, however, does not accord with the early history of the Order, which places it in England (1221) before it began to labor in Scotland. Besides, the almost contemporary Chronicles of Melrose Abbey, which was in what is now Roxburghshire, says: "The Jacobin [Dominican] Fathers first came to Scotland in 1230. King Alexander brought them into the country. As he had great love for them, he proved a generous benefactor to them; for he not only gave them places, but also built and furnished convents for them."[2] We do not doubt that the young monarch met Dominic at the time mentioned, or that the saint promised to send him a colony of the Order of Preachers. But the founder died before he could carry out his intention. Indeed, it would seem that several

[1] ALBERTI, fol. 116; *Bullarium Ordinis Praedicatorum*, I, 114; DEMPSTER, Thomas, *Historia Ecclesiastica Gentis Scotorum* (?), Book 3, No. 308; FONTANA, *Sacrum Theatrum Dominicanum*, p. 292; MALVENDA, pp. 264, 333; MAMACHI, p. 461; PIO, col. 187; QUETIF-ECHARD, I, 111, 149; WOLF, Philip, *De Peritorum Virorum Vitis* (?), Book 3.

[2] QUETIF-ECHARD, I, 111: *"Anno Domini MCCXXX primo ingrediuntur Scotiam Fratres Jacobini, quos allexit Alexander rex, et in magna teneritudine tanquam patronus et procurator insignis eis astitit, assignavit loca, ornavit et fundavit."* On page 149 Father Echard says that the excerpts from the Melrose and another Scottish chronicle, which he used, were sent to him by the noted historian, the Rev. Thomas Innes, a native of Scotland and a professor at the Scottish College, Paris. (Ed. note).

years had passed, when Blessed Jordan found it feasible to put the design into execution.

Doubtless Clement, who likely belonged to the sturdy race, was placed at the head of the little band of missionaries dispatched to labor among the Scotsmen, and to establish the Order in their country. Prior to this time, he had shown himself to be possessed of rare talent, and become a learned man, no less than a model, zealous religious. He had a special gift for languages and oratory. According to the Rev. D. O. Hunter-Blair, O. S. B. (*Catholic Encyclopedia,* V, 286), these Friars Preacher must have first set up their standard at Edinburgh. In Scotland, as in all Europe, marvellous success attended the efforts of the fathers; and they were soon scattered throughout the northern kingdom of the British Isle.

None of them, we may take it for granted, manifested greater ability, more zeal, or a truer religious spirit than Father Clement, who seems to have been their leader. Early Scottish historians assure us that his labors and evident capacity for good suggested him at once for the See of Dunblane, which became vacant in 1231. Possibly his own repugnance to such an honor combined with that of Blessed Jordan to delay his appointment, for he was not consecrated until two years later. The Chronicles of Melrose Abbey state: "In the year of our Lord 1233, Clement, a canon of the Order of Preachers, was elected Bishop of Dunblane. He was consecrated in Wedale [an episcopal tithe or mensal parish, with its church at Stow, in the southeastern part of County Edinburgh] on the feast of the translation of Saint Andrew [or rather Saint Cuthbert, September 4] by William [Malvoisin, O. S. F.], Bishop of Saint An-

drews." The consecration assumes added significance from the fact that the ordinary of Saint Andrews, though it was not then an archdiocese, enjoyed quasi primatial rights in Scotland.[3]

From the start, Clement began to give clear proofs of his executive talent; nor did he relax in his zeal throughout his long government of some twenty-five years. He found the diocese in a deplorable condition. Under his watchful care it soon became a spiritual garden which blossomed with every virtue. Vigorous were his efforts to enkindle fervor and piety in hearts that had grown cold and indifferent from neglect, no less than to uproot vices that had become all too prevalent. Equally active and firm was he in defending the rights of the Church, and in putting her laws into execution. God crowned the labors of His faithful servant with success, for in all things he set the example which he asked others to follow.

Thus, while the model life of the Friar-Preacher prelate won the esteem and admiration of his flock, his kindness and affable ways brought him the affection of their hearts. One of his most prominent traits was charity towards the poor, of whom there were many in the diocese. Although his varied learning and ability,

[3] DEMPSTER, as in note 1; GAMS, *Series Episcoporum,* p. 238; QUETIF-ECHARD, I, 149: *"Anno Domini MCCXXXIII Clemens canonicus de Ordine Praedicatorum electus est ad Episcopatum de Dunblayn, et consecratus a Willelmo, Episcopo S. Andreae, apud Wedale in die translationis S. Andreae."* See the preceding note about the Melrose Chronicles (doubtless manuscript). They were long in the noted Cottonian Library, established by Sir Robert Bruce Cotton, which now forms a part of the British Museum. Dom Placid Corballis, O. S. B., of Saint Benedict's Abbey, Fort Augustus, Scotland, kindly gave us the location of Wedale, and corrected the transcript from the Melrose Chronicles on the date of Bishop Clement's consecration. (Ed. note).

no less than his virtue, caused all to look up to him as a man of marked distinction, his humility and zeal for souls never let him forget the lowly, or those in distress. These, indeed, were the objects of the holy man's keenest interest. Like Saint Paul, he became all things to all men in order to gain all to Christ. In this, no doubt, we have the secret of the love in which the people of the Diocese of Dunblane held him.

It would seem, in fact, that Clement of Scotland possessed a character which won him the good will of all with whom he came in contact. It would be difficult to find a better proof of the affection entertained for him by his Order than that given by the general chapter held at London in 1250. Although he had, in a measure, severed his relations with the Order seventeen years before, by his consecration, the fathers of this assemblage enacted by formal decree: "We grant Brother Clement, Bishop in Scotland, (after his death) one mass by every priest throughout the Order; and by those in the Province of England the same number that they say for any member of the province."[4] Certainly this signal act of benevolence is an unequivocal indication of the high esteem which he enjoyed among his former confrères the world over. It inclines one to believe that his services, prior to his appointment to Dunblane, must have been far more than ordinary.

Another document, contained in a contemporary Scottish chronicle which escaped the craze for the destruction of things Catholic, speaks in no less high praise of the subject of this sketch. Here we read:

[4] QUETIF-ECHARD, I, 149; *Acta Capitulorum Generalium* (Reichert ed., p. 54); *"Item concedimus Fratri Clementi, Ordinis nostri, Episcopo Scotiae, post mortem, unam missam per Ordinem a quolibet Fratre sacerdote; et in Provincia Angliae fiat pro eo quod pro alio Fratre."*

In the year of our Lord 1256 died Clement, Bishop of Dunblane, a celebrated preacher even in the Order of Preachers. He was a skilled linguist, and spoke several tongues with eloquence. So was he a man powerful in word and deed before both God and man. Because of the carelessness of his predecessors, he found the Cathedral Church in a deplorable condition, both spiritually and temporally. Mass was said in it scarcely three times a week, as if it were no more than a rural chapel. Under him it became a renowned sanctuary. Furthermore, he enriched it with lands and prebends, and supplied it with canons.[5]

With Clement two Scottish historians, Thomas Dempster and George Newton, associate Father Simon Taylor, an Irish Friar Preacher, of whose virtue and musical gifts they speak in terms of high praise. They also tell of some works on music which he wrote. Possibly the bishop of Dunblane made use of this confrère to give a better tone and more dignity to the services in the cathedral.[6] Certainly, if we may believe the chronicle just quoted, they sadly needed improvement; whilst Clement's character would lead him to adopt the quickest and most effective measure to that end.

We know just enough to make us wish to learn much more about this early disciple of the holy man from Caleruega. Unfortunately those who mention him at all tell in the briefest, though highly encomiastic, way

[5] QUETIF-ECHARD, I, 149: *"Anno Domini MCCLVI obiit egregius praedicator de Ordine Praedicatorum, Clemens Episcopus Dunblanensis, variarum linguarum interpres eloquentissimus, vir potens opere et sermone coram Deo et hominibus, qui Ecclesiam Episcopatus sui Cathedralem, praedecessorum suorum incuria, invenit aporiatam in tantum, ut in ea tanquam in rurali capella vix in hemdomada ter divina celebrarentur; quam ille in insigne sanctuarium construxit, terris et possessionibus ditavit, praebendis et canonicis exaltavit."* At the time of Echard's writing this chronicle was in the library of the University of Edinburgh. He does not name or classify it. We do not know where it is now. (Ed. note).

[6] QUETIF-ECHARD, I, 111.

of his zeal, virtues, and ability. Gams and Dom Placid Corballis, by placing his death in 1258, make him live two years longer than the chronicle from which we have quoted. Echard attributes to his pen a Life of Saint Dominic; a History of the Establishment of the Friars Preacher in Scotland; a Book on Pilgrimages to Holy Places; and a Collection of Sermons. None of these works have ever appeared in print. They are still in manuscript, stored away in archives or libraries, or have, like many other things of the kind, been destroyed by the hand of time.[7] One of Clement's stamp could hardly have failed to leave a lasting impress on his Order and the Church of Scotland, by neither of which, we may rest assured, will his memory ever cease to be cherished.

PHILIP, MISSIONARY APOSTOLIC

Although a number of the earlier writers, both Friars Preacher and others, often mention the subject of this narrative, they do not give us the date or the country of his birth, or any details of his young life. Perhaps they thought that his extraordinary missionary labors in Palestine and adjacent countries, of which they speak in terms of the highest praise, were sufficient to make him well enough known, no less than to immortalize his name. Wherever he is mentioned by these authors, he is simply called "Father Philip." However, the gen-

[7] GAMS, *op. cit.*, 238; QUETIF-ECHARD, I, 149. Some writers have made Clement bishop of Dublin; but this was probably a typographical or other error in the beginning, which was afterwards copied by the others.

eral supposition, which no one seems to doubt, is that he entered the Order in the days of Saint Dominic.[1]

The editors of the *Cartulaire de Saint Dominique* identify him with the Father Philip whom Dominic sent from Paris, in 1219, to establish a convent in Reims. In that case, the future noted harvester of souls was most likely received into the Order by Matthew of France at Paris, and was probably a native of France, a country which has given the Church many of her best missionaries. The writer of the sketch of Blessed Jordan for the *Année Dominicaine* says that he was sent to the Holy Land, with Henry of Marsberg, in 1228. But the editors of the *Cartulaire* think that he was still at Paris in 1230 and 1231, and prior of Saint James' Convent; in which capacity he, or another Father Philip, preached some historic sermons to the students of the university. Other later authors seek to identify him with Philip Carisi of Vercelli, whom Father Bonaventure (or Ventura), then prior in Verona, appointed procurator in the cause of Saint Dominic's canonization to obtain witnesses. To this contention the editors mentioned above strongly object.[2]

Touron does not touch these mootable points. With Echard (and this seems to be the more commonly ac-

[1] ALBERIC of Trois Fontaines, *Chronicon*, A. D. 1237, p. 563; *Année Dominicaine*, II, 529, and V, 337-339; BALME-LELAIDIER, *Cartulaire de Saint Dominique*, II, 305-306; CHAPOTIN *op. cit.*, pp. 28-29; FLEURY, *op. cit.*, XVII, 157-159; MAMACHI, pp. 461, 504, 543, and col. 99; MORTIER, I, 35, 258, 381, 681; PARIS, Matthew, *Chronica Majora*, A. D. 1237, p. 301; RAYNALDI, Oderic, *Annales Ecclesiastici*, A. D. 1237, No. 88; QUETIF-ECHARD, I, 103-105; SPONDE, Henry de, *Annales Ecclesiastici*, A. D. 1237, p. 124; VITRY, James de, *Historia Orientalis*, Chaps. 76-77.

[2] *Année Dominicaine*, II, 529; BALME-LELAIDIER, *op. cit.*, II, 305-306; MAMACHI, as in note 1; QUETIF-ECHARD, I, 103.

cepted opinion), he says that Philip was appointed provincial of the Province of the Holy Land by the general chapter held at Paris in 1234, to succeed Henry of Marsberg, who had resigned because of ill health. The editors of the *Cartulaire de Saint Dominique* believe that Henry, the first to hold the position, resigned the provincialship for Palestine at the general chapter of Bologna in 1231, and that Philip then became his immediate successor.[3] While this opinion, as regards the time of Henry's resignation and Philip's appointment, is possibly erroneous, it very likely approximates the date of the latter's arrival in the near east. At least, a few years later, we find him quite conversant with the various countries in that part of the world—a circumstance which presupposes a fairly long abode.

Doubtless the early Friar Preacher's zeal, thorough religious life, eloquence, good judgment and capacity for dealing with men, whether in the Order or without (of all of which, we take it for granted, he had previously given no uncertain proof), led to the choice of him as provincial in Palestine. The position was not at all a sinecure. On the contrary, it involved no end of labor, anxiety, hardship, self-sacrifice, and privation —even great danger. The faithful in those parts were in constant need of aid, encouragement, and consolation; for they were frequently victims of attacks by their enemies, whether schismatics or infidels. Not a few of them sealed their fidelity with the martyr's blood.

Through courage and deft management, Philip not only retained the houses of the Order erected in the east prior to his appointment as provincial, but also

[3] See the preceding note, and also *Année Dominicaine* II, 548-550.

added to their number. He was in office at the time of the drowning of Blessed Jordan off the coast of the Holy Land. So to him fell the sad duty of acquainting Gregory IX and the Order of the catastrophe. It is principally from his pen that we learn the marvellous occurrences with which God honored the memory of the saintly General at the place of the accident and in the church of Ptolemais.

The province over which Philip presided went under various names. By the writers of the Order we find it called "the Province of the Holy Land," "the Province of Jerusalem," "the Province beyond the Sea," and even "the Province of Syria." Still its official title was Province of the Holy Land. Its houses or convents were centers of a broad activity—recruiting stations, so to express it, whence the fathers carried the light of the true faith near and far. From them they journeyed to the strongholds of schism and into the very hearts of heathendom, preaching and instructing wherever they found an audience. These convents were, furthermore, houses of study, in which the oriental languages were learned before missionary labors began in earnest. In cases of persecution and necessary flight, they served the fathers as places of refuge. Later these missionaries became known as "the Travelling Fathers" *(Fratres Peregrinantes)*.

This was the sort of work for which Saint Dominic himself had longed—the fulfillment of the plan which he had outlined. No doubt a few of the holy man's confrères were engaged in that field of arduous toil even before his death. From his early disciple sketched here we get a first-hand idea or picture, incomplete

though it is, of the way in which the saint's design was carried out, together with the vast territory covered by the fathers so employed, and the labors, privations, hardships, and dangers which they encountered. How many of them thus won the crown of glory, and rest in unknown graves, will not be revealed until the day of judgment. The work was certainly well under way before the close of Philip's provincialship. He wrote to Gregory IX, in 1237, to acquaint the Holy Father with its success and prospects.

The document says, in substance, that early in the year a patriarch of the Jacobites or Monophysites of the east came to Jerusalem that he might pray at the holy places. He is a man venerable not only for his years, but also for his knowledge and moral integrity. Chaldea, Persia, Media, and Armenia, countries which have been largely overrun by the Tartars, are under his jurisdiction. His authority also extends into many places ruled by the Saracens, in which there are a number of Christians. The Holy Father may form an idea of the vast area covered by this patriarch's influence, when it is remembered that his spiritual rule embraces seventy-two provinces.[4]

In the retinue of the patriarch, when he came to Jerusalem, were a great many oriental archbishops, bishops, and monks. The Friars Preacher in the Holy City did not neglect to preach to them on the true Catholic faith and the supremacy of the Pope of Rome. After the sermon delivered by Philip himself on Palm Sunday (March 28, 1237), for the accustomed procession from Mount Olivet to Jerusalem, this patriarch not merely

[4] Echard surmises that these seventy-two provinces were so many districts, or cities.

forswore all schismatical doctrine and promised obedience to Christ's Vicar on earth; he even gave the missionary a testimonial, written in Chaldee as well as in Arabic, of his abjuration of heresy and union with the Holy See. This signed testimony will stand as a perpetual memorial of the act. Futhermore, the patriarch asked and received the habit of the Order before he left Palestine. Two archbishops, the one an Egyptian Jacobite, the other an oriental Nestorian, whose jurisdictions are in Syria and Phoenicia, did the same as the patriarch.

At the urgent request of the king and nobles, four fathers have been sent into Armenia to learn the language of that country. Through several letters Father Philip has heard that another Nestorian prelate wishes to enter the true Church. All the Nestorians in Greater India, the kingdom of Priest John (or Tartar territory), and adjacent countries are under his jurisdiction. He has promised Father William di Monferrato, who, with two other confrères, has been near him for some time, and learned the language of the country, that he will become united with the Holy See and recognize its authority.

Some fathers have likewise been sent to the patriarch of the Jacobites in Egypt. Their errors are both graver and more numerous than those of the other oriental Jacobites. They practise circumcision after the custom of the Saracens. This prelate has also made known to us his desire to embrace the one true Church. He has already rejected some of the errors of his sect, and prohibited circumcision. Under him are the Jacobites of Lesser India, Ethiopia, Libya, and Egypt. The

Ethiopians and Libyans are not subjects of the Saracens.

The Maronites, who live in the district of Mount Lebanon, returned to the faith some time ago; and they still remain true to their obedience. Since the aforementioned peoples accept the Trinity and the other doctrines we preach, only the Greeks retain their obstinacy. Those of that nation are in bad faith, and they everywhere oppose the Church both openly and secretly. The fathers in all the houses in Palestine apply themselves diligently to the study of the languages of these several countries. They already speak and preach in various tongues, especially the Arabic, which is the more commonly used here in the east. Finally, Philip tells Gregory IX of the death of Blessed Jordan and his two companions, and of the miracles wrought at the time. Three of his fathers have just left to preach among the Saracens. The confrères, who take his letter to Rome, will give the Holy Father fuller particulars.[5]

Gregory IX was overjoyed by this promising report. On July 28, 1237, he wrote a letter to the influential Jacobite patriarch, congratulated him on his reunion with the Holy See, and exhorted him to remain faithful to the promises he had made. Matthew Paris, who reproduces Philip's communication to Gregory, says that the conversion of the patriarch was fictitious and induced by fear of the Saracens; and that, when this dread was removed, he returned to his schism. Echard thinks that the noted convert might have died in the Church soon afterwards, and that another heresiarch nullified his good intentions. However, the latter author

[5] ALBERIC and MATTHEW PARIS, as in note 1; QUETIF-ECHARD, I, 104.

admits that the labors of these Friars Preacher produced but little fruit.[6]

Possibly Paris, which is not rare in his *Annals,* is somewhat over cavillous; and Echard too critical. There can be no doubt that the efforts of the missionaries failed to meet with the success which Gregory and Philip hoped they would have. The hatred, fanaticism, pride, prejudices of the east, whether on the part of the schismatics or pagans, were too strong and deep-rooted to be overcome. Yet we must not, in measuring the work of these early Friars Preacher, overlook the many individuals whom they must have brought to a knowledge and acceptance of the true faith. History tells us of some of these; among whom we may mention Philip, son of the Indian king, "Glareacas," and "Thaclavareth," a nephew of an Abyssinian monarch. Both of them entered the Order of Saint Dominic, and died martyrs. Persecutions and social upheavals often proved insurmountable obstacles to the zeal of those fathers. Generations upon generations of harvesters of souls have since toiled in the same fields with no better results.

From a historical point of view, the greatest value of Father Philip's letter to Gregory IX is that it affords an idea of the large number of missionaries and convents his Order had, or soon had, scattered through the eastern countries. They were in Greece, Palestine, Syria, Armenia, Egypt, Chaldea, Mesopotamia, and other lands. This fact alone shows an exhaustless zeal and courage. The narrative of their efforts, could the

[6] *Bullarium Ordinis Praedicatorum,* I, 97; FLEURY, *op. cit.,* XVII, 159; MATTHEW PARIS, as in note 1; QUETIF-ECHARD, I, 105; RAYNALDI and DE SPONDE, as in note 1.

details be gathered, would constitute a history well worth the writing. In Armenia the fruits of their labors are still to be seen. Certainly they were no ordinary linguists. Nor privations, nor hardships, nor even the greatest dangers could dampen their love of God.

From Palestine Philip attended the general chapter of Bologna at Pentecost, 1238. Here he resigned his provincialship. But he was chosen as one of the delegation sent to Bologna, Spain, to induce Saint Raymond of Peñafort to accept the office of Master General, for which he was unanimously elected by the meeting as successor to Blessed Jordan of Saxony.[7] The writers insist that this fact proves the subject of our sketch to have been one of the very prominent members of the assembly. Unfortunately, we now lose all trace of him. If he were the same as Philip Carisi of Vercelli, which we think hardly probable, he lived to be a decrepit old man, according to Father Taegio, and died in 1266.[8] If he were a different person, as the editors of the *Cartulaire de Saint Dominique* claim, and as seems more likely, he perhaps surrendered his soul to God a short time after the chapter of 1238. Possibly, however, the zealous ambassador of Christ returned to the missions of the east and ended his days in labor there. The inspiration of Philip's example has ever been an influential factor in the foreign missionary work of the Friars Preacher.

[7] *Année Dominicaine,* V (May), 337; QUETIF-ECHARD, I, 104.
[8] MAMACHI, p. 543.

JOHN OF WILDESHAUSEN, BISHOP AND MASTER GENERAL

(OR JOHN THE TEUTON)

One is surprised not to find a sketch of John the Teuton, as he is ordinarily called, in Father Touron's *First Disciples of Saint Dominic.* Still the noted French writer gives an outline of the life of this distinguished German in his *Illustrious Men of the Order of Saint Dominic (Hommes Illustres de l'Ordre de Saint Dominique,* I, 95 ff), where he says expressly that John received the habit from the hands of the holy patriarch. The future Friar Preacher was born in the family castle at Wildeshausen, Westphalia, about 1180. His early education was received in the home land. Then, like many wealthy youths of his country, he attended the universities of Paris and Bologna. Endowed by nature with a splendid mind and a spirit of industry, he amassed a vast store of useful knowledge; for all the primitive chronicles assure us that he was a man of rare parts and accomplishments. Indeed, his history shows that he was brilliant in every way.[1]

Evidently John's parents trained and drilled him well in the Christian life from his tenderest years. Through fidelity to these early lessons, together with correspon-

[1] ALBERTI, fol. 36-37; *Année Dominicaine,* XI (November), 91 ff; BZOVIUS (Bzowski), XIII, col. 572, 615; CANTIMPRE, Thomas of, *De Apibus,* Book II, Chap. 57, sec. 55 ff; CASTILLO, pp. 231-237; FRACHET, de, *passim* (Reichert ed.); HUMBERT of Romans, *Chronicon;* MALVENDA, pp. 308-309, 440, 633; MAMACHI, pp. 600-601, 644; MARCHESE, VI, 25-28; MORTIER, I, 287 ff; RAYNALDI, *op. cit.,* 1238, No. 53; PIO, col. 172-173; QUETIF-ECHARD, I, 111-113.

dence with divine grace, he retained the innocence of his youth, in spite of the temptations thrown in his way during the course of his long student days. While his superior mentality won the admiration of all, his ever correct deportment and kindly nature brought him their friendship. The early chroniclers do not tell us for what position in life he prepared himself by his studies. Yet it seems certain that he had entered the ecclesiastical state at the time of the incident which we have now to relate.

Just as the talented Teuton was finishing his course at Bologna, Frederic II, who was crowned emperor of Germany a few years later, stopped in that city on his way north from Italy. The date of this visit has been given as 1212, when the young monarch was not more than sixteen years old. The prince was highly gifted, had been carefully brought up, and had not yet fallen a victim to the vaulting ambition and other vices which marred his mature life. Despite the disparity in their ages, Frederic and John at once became fast friends. In fact, the subject of this sketch accompanied the youthful potentate to Germany, where he was associated with the court. There, as had been the case at the universities of Paris and Bologna, he won the friendship of all by his broad knowledge, gracious ways, and kindly nature.

In this position John might have expected almost any preferment. But, in his humility, he had no love for honors, whether ecclesiastical or civic. Besides, his pure soul recoiled from the worldliness (and not infrequent wickedness) of courtly life. For these reasons, he set aside his brilliant prospects, and returned to Bologna. Some have said that he went back to the university to

resume his studies and obtain the doctorate in canon law. Yet his age and actual profound knowledge render such a supposition quite unlikely. The opinion of those who think he was a papal penitentiary in Bologna seems more probable.[2]

Whatever the cause that took the zealous man back to Italy, it was the way of providence to make his true vocation known to him. Like many of the university students and professors in Bologna, he soon became enamored of Saint Dominic and his way of laboring for the salvation of souls. This was late in 1219, or early in 1220. Although some forty years of age, the pious German did not hesitate to enter the new Order. Dominic gave him the habit, and received his vows—perhaps at the same time, which was not unusual in the first days of the institute. The earliest chronicles tell us that John was quite advanced in age when he entered the Order; that he was even then a very holy man, as well as a profound scholar versed in many sciences; that he was an eloquent orator; that he preached with equal fluency and effect in German, French, Italian, and Latin. History shows him to have been one of the greatest and most extraordinary men whom Dominic won to his standard in Italy's renowned university city.[3]

No sooner had John made his profession than the patriarch seems to have sent him out as a general missionary. Touron says he preached with marvellous success in Italy, France, Germany, and Austria. Theoderic of Apolda tells us that the Diocese of Constance was one of the first to which he devoted his zeal. Yet

[2] Touron thinks that John went back to Bologna to study again. But this seems to be erroneous. (Ed. note).

[3] All the writers agree on these points. (Ed. note).

he was soon stationed at Strasburg. Here he was when Honorius III called him to Italy, appointed him a papal penitentiary, and associated him with Conrad of Urach, a Cistercian cardinal and bishop of Porto, to preach the crusade in Germany in favor of the Holy Land. This was in 1224. Later, Gregory IX sent our Friar Preacher into the same country on the same mission with Otho di Monferrato, cardinal deacon and papal legate.[4]

Through his zeal, counsel, and deportment the eminent son of Wildeshausen won the admiration, no less than the friendship, of both these representatives of the Holy See. While they busied themselves with those in authority in behalf of the project of their mission, he preached to the faithful at large. With Otho he travelled extensively through other northern countries, and perhaps accompanied him to England. Everywhere John, in his sermons, used all the force of his eloquence and personal magnetism to induce the Christians to make peace among themselves and to unite their forces against the common enemy—the Saracens who threatened Europe as well as the Holy Land. Vice, virtue, and Catholic doctrine and life were other topics on which he preached wherever he happened to be. Always did his sermons make a profound impression.

It would seem that the apostolic man, whose name was now a household word throughout Europe, had scarcely fulfilled his papal commissions in the Germanic countries, which included a re-establishment of church discipline there, when he was sent to Hungary as provincial. Possibly Paul of Hungary, the province's

[4] Mortier thinks that Otho was from Tournai; but Eubel's *Hierarchia Catholica* (I, 6) shows this to be an error. (Ed. note).

founder, requested his appointment to that post, for they had been friends in Bologna. Various dates, extending from 1227 to 1231, have been given for John's assumption of this office. Perhaps it was after the appointment of Father Theoderic as bishop among the Cumans (1227 or 1228); but it would likely be impossible now to discover the precise time. While engaged in the works we have described, the subject of our sketch remained stationed at the Alsacian capital, which has led some to call him John of Strasburg. Others give him the name of John of Germany.[5]

Although somewhat different in character, John's labors as provincial of Hungary were not less conspicuous for zeal, tireless energy, holiness of life, and good accomplished than had been his efforts in other places. However, he did not fill the office many years. The Greek schism and Manicheanism had made tremendous inroads into Bosnia, then a part of the Hungarian domination. The bishop of Bosna (the present Diacovar), whose name we did not discover, had to be deposed because infected with heresy. Then, with authority given to him by the Holy See, the Cistercian cardinal and legate to Hungary, James di Pecorara, appointed the provincial of the Friars Preacher to the vacant see. This was late in 1233, or early in 1234. He accepted the honor only under obedience.[6]

In this high position the life of John the Teuton was as simple and edifying as those of Saints Augustine, John Chrysostom, Ambrose, and other bishops of the

[5] See sketch of Paul of Hungary. There is a considerable divergency of opinion as to the date when John became provincial of Hungary. Mortier thinks it could not have been before 1231. (Ed. note).

[6] See Eubel's *Hierarchia Catholica,* I, 6, 142, and Gams' *Series Episcoporum,* p. 368.

early Church, whose characters have come down to us through history. He is said to have taken them for his models. He increased rather than relaxed his labors. Back and forth he traversed his extensive diocese afoot, leading, or driving ahead of him, a little ass which carried his books and vestments. He was at once bishop and missionary. His preaching was incessant; his charity exhaustless. On himself he spent next to nothing, for he regarded the revenues of his diocese as the patrimony of the poor; and there were many such within the territory of his jurisdiction. There was no trouble that he would not undergo in order to turn sinners from their ways of evil. He never tired of doing good to others. In his works of mercy, whether spiritual or corporal, he obtained valuable assistance from Prince Coloman, the duke of Slavonia.

Thus it is no wonder that our Friar-Preacher prelate was loved and esteemed not merely in every part of his own diocese, but throughout Hungary as well. Meek, humble, mortified, and peace-loving though he was, he knew no fear when duty or obedience obliged him to act. We have an apt illustration of this side of his character in a difficulty between Gregory IX and Andrew II, which resulted in an excommunication of the Hungarian king. Robert, the archbishop of Gran, declined to preach the sentence, as ordered by the Pope; but John the Teuton braved the wrath of his two immediate superiors, and obeyed without hesitation. At the same time, he began a quiet intermediation which soon brought the trouble to an end. Neither the king nor the metropolitan took offense at his sermons, for they knew that he was honestly guided by his conscience.

Blinded by his humility we might almost say, only the man of God himself failed to realize the immense good he was affecting in the cause of religion. Besides, like a true religious, from the time he accepted the miter in obedience to authority, he felt an irresistible impulse to return to the lowlier life of a harvester of souls among the Friars Preacher. Again and again he begged Gregory IX to permit him to give up his bishopric and resume his former humble station. Finally, late in 1237, the Holy Father accepted his resignation. Perhaps John himself was the only one who rejoiced over the outcome of his repeated request. Saints often seem to have peculiar views of their own lives and deeds.

Freed from his undesired honors and responsibilities, the holy man returned to his former confrères with a glad heart. In his spirit of poverty, he had even forsworn all claim to the pension for support which canon law allowed him from the diocese he relinquished. Without reserve or hesitation, he took his place in the ranks of his brethren. In observance, in obedience, in zeal for the salvation of souls—in all things good, he was the same model that he had been before his elevation to the episcopacy. Never was he heard to refer to his quondam dignity, save in the one instance which we have now to mention.

Despite his age and long years of hard labor, our former prelate was still strong and active physically, as well as virile and alert mentally. None showed more readiness than he for any kind of work. Indeed, he was never happier than when employed in labor that redounded to the welfare of religion, or the salvation of souls. Yet he shrank from authority. However, his brethren felt that the Order should not be deprived of

the advantages of his rare leadership. For this reason, the general chapter of Bologna (at Pentecost, 1238) appointed him provincial of Lombardy. In his surprise and dismay, John, as a final resort, claimed that his episcopal character excused him from accepting the office. But the fathers had anticipated this reluctance, and obtained a brief from Gregory IX which commanded obedience to their wills. To the gratification of all, when he read the papal document, the holy man bowed to their wishes without further protest.[7]

As the reader may surmise from previous sketches, particularly that of Father John di Scledo (commonly called John of Vicenza), the provincialship in Lombardy was an exceedingly difficult position for any one at that time. For the subject of our narrative it was specially hard and delicate. On the one hand, the fathers of the province were tooth and nail opposed to Frederic II. In fact, their country was in the league formed against the German monarch in northern Italy, for he aimed at nothing short of the subjugation of the entire peninsula to his sway; and, in consequence, his hand was always raised against the Holy See as the greatest power that stood between him and the object of his ambition. On the other hand, John the Teuton was a subject of Frederic, no less than bound to him by bonds of an earlier friendship which had not been broken. War, together with the cruelties and excesses of warfare, reigned on every side.

Only a man of the most irreproachable integrity, together with the most consummate diplomacy, could have governed the Province of Lombary under such condi-

[7] HUMBERT of Romans, *Chronicon*—in QUETIF-ECHARD, I, 111, and in MAMACHI, col. 305.

tions without offense to one or other of the opposing parties. John succeeded admirably. Ever unruffled and forbearing himself, he counselled his subjects to be patient, kind, charitable, and to refrain from all public criticism; but, under no circumstances, to acquiesce in whatever was opposed to the Holy See or the good of religion. Rome showed itself more than pleased with the fathers' spirit of ready obedience, as well as with their fearless defense of the Church. Frederic could not complain of their conduct.

The provincial himself never suffered his citizenship, or his friendly feeling towards the emperor, to stand in the way of his duty, which he always did in a manner that gave no offense. More than once he met Frederic personally; and on these occasions he did not hesitate to reproach him for his vices, ambition, and guidance by evil advisers. But he was studious to do this in private. Before the public he was quiet. Nor was the German potentate slow to appreciate this thoughtful consideration. He retained his former regard for John, and not infrequently expressed the esteem in which he held the great Friar Preacher, of whose untarnished virtue he had the clearest proofs.

Saint Raymond of Peñafort resigned the master-generalship of the Order in 1240. Thus it fell to the fathers assembled in general chapter at Paris, May 19, 1241, to elect a successor to him. John the Teuton attended the assembly as provincial of Lombardy. His government, because eminently successful in every way, even under the most adverse circumstances, had attracted widespread attention. This, no doubt, had its part in making him at once the unanimous choice for the place. He seems to have been the only one surprised at the

result of the votes. So great was his reluctance to the position that it required all the eloquence and persuasion of Hugh of Saint Cher, who spoke in the name of the electors, to induce him to accept it. The sequel proved that they would have sought in vain for one more capable of filling the office.

Whilst Frederic II appears to have esteemed the Friars Preacher, he dreaded the fearless spirit with which they defended the Church and obeyed the orders of its supreme head. It was to the chapter that elected John of Wildeshausen that the emperor directed the letter on this subject, from which we quoted in the sketch of Father John di Scledo. What the reply was, or whether it was even answered, we do not know. Possibly, when he learned that his old-time friend had been chosen Master General, the potentate expected no reply.

Through a great part of his superiorship of more than eleven years, because of the repeated wrangles between Frederic and the Holy See, John was obliged to use the greatest care and prudence that he might steer clear of papal disfavor for his Order on the one hand, and civic persecution in many parts on the other. The question came up in the general chapters of 1246, 1247, and 1248. In all of them the resolution was: "We must ever obey the orders of the Pope. Yet we must refrain from criticism of the civil authority, and avoid expressing our personal opinions on the thorny questions, either among ourselves or with others." Largely through the wise guidance of their leader, the efforts of the fathers for the preservation of harmony were as successful as had been those of the Province of Lombardy while he was provincial there. Certainly it was a splendid exhibition of candid diplomacy, in which his well-known

zeal for the good of souls, the welfare of religion, and the glory of God stood him in excellent stead.

It looks almost like a miracle that the General managed to retain the friendship and esteem of Frederic until the end. In the tactful hands of our humble Friar Preacher, the haughty monarch, who dreaded neither Sovereign Pontiff nor papal excommunication, became really humble. Thomas of Cantimpré tells us that John was practically the only person in whom Frederic had complete confidence. The holy man also managed to remain in the best graces of the Holy See. As Blessed Humbert of Romans expresses it, he was well known and highly esteemed at the Roman court as well as at that of Emperor Frederic.[8]

Although he was more than three score years of age at the time of his election, the new General set about his work with the energy of a much younger man. Before him that office had been filled by three saints, Dominic of Caleruega, Jordan of Saxony, and Raymond of Peñafort; and he followed the example which they left him. We shall not attempt to give an account of the various general chapters over which he presided, for this would require much space, as well as perhaps prove tedious to the reader. Suffice it to say that he never failed to convoke one each twelvemonth. At each of these assemblies he begged to be relieved of his post of honor; but the humble petition was always instantly rejected.

Saint Dominic barely had time to initiate a course of studies for his Order. Blessed Jordan placed it on a

[8] For the facts given since note 7 see also *Acta Capitulorum Generalium* (Reichert ed.); CANTIMPRE, as in note 1, and HUMBERT of Romans, as in the preceding note.

solid footing. Saint Raymond developed it further. John the Teuton carried it to the apogee of its perfection. All four were scholars of high standing, who appreciated the importance of such work. It was considered in practically every chapter held under John. His sane ideas on the subject may be seen from the fact that he ever insisted on the solidity of the doctrine taught the young men. He forbade novelties and vain, useless subtleties. Those who were to be employed in preaching, or on the foreign missions (among schismatics, heretics, and pagans), he would have give themselves specially to the study of polemical philosophy and theology, that they might the better propound and defend the faith. He ordered that his confrères should study and write only serious, useful books. At the chapter of Paris in 1243, he prohibited the theologians of the Order, under the severest penalties, from holding, defending, or teaching any of the ten rash opinions which had lately been condemned by the university. There was nothing he insisted on more strongly than sane, sound doctrine.[9]

To no one perhaps is greater credit due for the Dominican liturgy than to John of Wildeshausen. This subject was also considered in several chapters under his generalship. Another point on which he dwelt both in these assemblages and in his letters was charity—not only among themselves, but also towards all others. Charity, he felt, was the soul of the religious life. None

[9] These ten condemned propositions are given on page 107 of volume I of Touron's *Hommes Illustres de l'Ordre de Saint Dominique*. Censorious Matthew Paris says they were taught by a number of Dominicans and Franciscans. Mortier partly agrees with him. However, neither the authority of the one nor the argument of the other brings any conviction. Touron criticises Paris sharply. (Ed. note).

could have been more solicitous for regular discipline and observance of the rule. Zeal for the true faith and the salvation of souls he inculcated in season and out of season. In his earnestness about one of the chief works of the Order (preaching), wherever he happened to be, he wanted to hear the sermons of the fathers, that he might see with his own eyes if they were true to their vocation.

Prior to John's term of office, the general chapters were held alternately at Bologna and Paris. Under him they began to be convoked in other places. The first change was the assemblage of Cologne in 1245. In this connection, we may mention the fact that it was at this time that the man of God took Saint Thomas of Aquin, then a novice, with him from Rome to the German city, where he placed him under the training of Albert the Great. The chapters of Paris (1246), Montpellier (1247), Paris (1248), and Treves (1249) came next in order. Then followed the assembly of London (1250) mentioned in the sketch of Clement of Scotland. During this year John seems to have visited the houses in Ireland and Scotland as well as those in England, for he never spared himself in this sort of work.

The holy man was not less on the road than had been Jordan of Saxony. Like Jordan too, he ever travelled afoot, making his way from house to house, and from province to province, carrying his staff in one hand, and his Bible in the other. Indeed, the early writers state that he extended his peregrinations farther than any General before him.[10] A true son of Saint Dominic, he preached wherever and whenever he had an oppor-

[10] See note 7.

tunity. The renown of his eloquence and holiness always brought him a large audience.

Dominic, Jordan, and Raymond were everywhere beloved by the hierarchy, by the clergy of every rank, and by the people in every walk of life. John was similarly blessed. He drew vocations from all quarters. Under his guidance, the provinces grew; the houses increased; the numbers multiplied. His predecessors had shown great interest in the foreign missions among pagans, heretics, and schismatics. His was not less. Under continued impulse from him they were magnified in every way—even reached the zenith of their glory and extent. For them he drew confrères from all parts of the Order. Whilst the history of these wandering harvesters of souls will never be adequately known on earth, it is certainly recorded in letters of gold in the book of eternal life.

Another thing that added to the prestige of the Order was the number of its members renowned for their sanctity, their learning, or their labors in every field of religious and apostolic activity. The Holy See employed many of them in the most arduous and responsible positions. The love of Innocent IV, who reigned at this period, for John and his confrères, no less than his trust in them, may be seen from papal documents. Not a few bishops, with due authorization, became Friars Preacher, either that they might end their days in such holy company, or broaden their sphere of usefulness. It is no exaggeration when Father Mortier says: "John the Teuton, as another Elias, guided the chariot of Saint Dominic in the midst of the most dazzling splendor, and to heights that have not been surpassed since."[11]

[11] *Bullarium Ordinis Praedicatorum,* I, 117 ff; MORTIER, I, 300.

Like Jordan of Saxony, John of Wildeshausen was strongly adverse to seeing members of his Order raised to posts of honor. Indeed, this sentiment prevailed throughout the institute. When John assumed the reins of authority, there were some thirty former Friars Preacher already wearing the miter, in spite of Jordan's protests. Time and again John also made known his objections to the Holy See, for he felt that such promotions, apart from depriving his religious institute of the services of able men, were dangerous to discipline and to the spirit of humility which should constitute one of its chief adornments. Once he said to Innocent IV: "Saint Dominic did not found an Order of Bishops, but an Order of Preachers. Peter did not give him keys, but a staff; and Paul a book, instead of the pallium. It helps us little, if our confrères are made bishops. We want them to become saints, preachers, doctors, apostles, martyrs—yes! Prelates—no!"[12]

This formal, strong complaint was not without its justification. Innocent always consoled the holy man in his grief; yet he continued to miter Friars Preacher, whenever he believed that the broader good of the Church demanded it. In this way, during the eleven and a half years of his own generalship, John the Teuton saw thirty-five of his confrères made bishops, nine metropolitans, one a patriarch, and one a cardinal. It was enough to alarm any man of God. Doubtless it was a great consolation for him to know that by far the greater number of them had accepted their honors only under obedience.

Our zealous General presided over his twelfth and last chapter in Bologna. This was at the Pentecost of 1252.

[12] MORTIER, I, 390-391.

Then, in obedience to an order from Innocent IV, he joined his confrère, Cardinal Hugh of Saint Cher, who had been sent as papal legate to Germany, where both Church and State were in turmoil in consequence of the death of Emperor Frederic II. John reached Colmar on August 10, 1252. This place had been the theater of some of his ardent sermons in years gone by. Since then it had been enriched by a large and zealous community of his brethren, together with the historic Unterlinden convent of Dominican Sisters. Pursuant to his custom, he began to preach with his whole heart and soul. He miscalculated his strength, for he suddenly became very ill. Unable longer to labor, he went to his old home, Strasburg. There he surrendered his soul to God in the night of November 4-5, 1252, invoking the Blessed Virgin, and surrounded by his sorrowing brethren.

In the death of John of Wildeshausen the entire Order mourned the loss of a true and deeply beloved father. Documents of the day leave no doubt about this. Humbert of Romans writes: "This holy man lived a most innocent life, and was blessed with the purest of morals. While he ever assiduously practised and fostered what was good, with equal zeal he opposed and combatted what was evil. Long and patiently did he bear many and great labors in the Order. He died in the odor of sanctity in the year of our Lord 1252—at Strasburg, where he had spent years and accomplished much good. He was buried with every honor in the church of his brethren there."[13] In view of the brevity of that time, and the little written about the

[13] See note 7.

early fathers, this short encomium is equal to a volume in our day.

If, as Mortier remarks, the fourth Master General could have gathered around him at the hour of his death the great phalanx of holy, eminent, and learned men over whom he ruled, he could scarcely have failed to leave this world with no little joy and honest spiritual pride in his heart. Over seventy of them, of whom fifty-two were martyrs, have been accorded the honors of the altar. Verily, "the Order attained to great heights in his day" *(In diebus ejus Ordo multum sublimatus est)*.[14]

Throughout his religious institute and wherever he labored John was regarded as a saint. A number of marvels were attributed to him. After his death a cult towards him developed. He was buried in the first church of the fathers, which stood outside the walls of Strasburg. At the general chapter held there in 1260, now that the Order's new temple of prayer had been completed within the city, his relics were translated thither. Walter von Geroldseck, bishop of Strasburg, presided at the ceremony, and the city turned out for the occasion.

Evidently Bela IV, king of Hungary, and his wife, Queen Mary, heard that this translation of the venerable Friar Preacher's relics was to take place at the time of the chapter. Out of gratitude for favors received through intercession to him, they both wrote letters to the assembled fathers, attesting these and other similar extraordinary occurrences with which they were acquainted, as well as the great veneration in which John was held throughout their country. Humbert of Romans, his successor as Master General, had the two royal

[14] MORTIER, I, 388, 409.

documents incorporated in the *Lives of the Brethren (Vitae Fratrum),* that they might be preserved for posterity.[15]

The cult towards the man of God followed his remains to their new place of rest. Thither the faithful flocked for more than two and a half centuries to pray at his tomb. Shortly after the outbreak of Martin Luther, the followers of the rebel and incontinent priest from Eisleben became so strong in Strasburg that they gained the ascendency, seized the church and priory of Saint Bartholomew, which belonged to the Friars Preacher, and converted them to their own use. However, this profanation did not, and could not, efface the memory of Christ's holy ambassador, or destroy the veneration for him.

Devotion towards our early German missionary still exists wherever he labored, but especially in the Order over which he presided with so much brilliancy and success. In the cathedral of his diocese, at Diacovar, is a painting which symbolizes the old-time struggles of the faithful in behalf of their religion. The Church is impersonated by a Friar Preacher, who may well be none other than the subject of this paper. Around him are grouped numbers of brave Bosnians. Documentary proof of this ages-long veneration for John of Wildeshausen abounds. Many pray for the day when the Holy See will give it an official approval.

[15] Reichert ed., pp. 310 ff.

BLESSED JOHN OF SALERNO

Although Father Touron failed to give a sketch of this distinguished Friar Preacher in his *First Disciples of Saint Dominic,* it is certain that he belonged to them, and that he was an outstanding character in the noble galaxy. Some authors say that John was a scion of the noted Guana family, and connected with the Norman princes who long reigned over the former kingdoms of Naples and Sicily. Whilst they do not give the date of his birth, practically all hold that he first saw the light of day at Salerno, some thirty miles south of Naples; that he studied at the University of Bologna; and that he entered the Order in that educational center. With one or two exceptions who give this honor to Blessed Reginald of Orleans, the writers maintain he received the habit from Saint Dominic himself. The year 1219 is the date assigned for the ceremony.[1]

Evidently John was then a man of mature years, for he was soon placed at the head of twelve other confrères sent to establish the Order in Florence. A few date this commission in 1219; but 1220 is the time ordinarily given. The choice of him for superior in so important a city confirms the statement that his rare virtue, which he had practised from early youth, made a strong impression on Saint Dominic. Although very

[1] *Acta Sanctorum,* XLIII (third vol. for September), 626 ff; ALBERTI, fol. 198 ff; *Année Dominicaine,* VIII (August), 477 ff; BZOVIUS (Bzowski), XIII, col. 334-335; CASTILLO, pp. 100-102, 136-137; MALVENDA, pp. 312-317, 392-395; MAMACHI, 203, 269, 545, 604-606, 634-635, 660; MARCHESE, I, 262 ff; MORTIER, I, 201; PIO, col. 59. This sketch is taken principally from ALBERTI (who, like the *Acta,* gives John Caroli's *Beati Joannis Salurtani Vita),* the *Année Dominicaine,* and MAMACHI.

small of stature, the future blessed possessed a mighty mind and a courage that nothing could awe. Doubtless these qualities also appealed to the patriarch, who seemed to judge of the characters of men almost by intuition, for an able, fearless leader was needed in Florence. Dominic and John are said to have been intimate, trustful friends — no doubt, a relationship born of grace. That the saint formed a correct estimate of his young disciple is shown by the fact that our blessed soon became one of the most influential Friars Preacher in Italy.

A curious story is told about the first house of the fathers at Florence. It was built, so it would seem, by one Deodate del Dado (possibly a merchant) who wished to make restitution for his dishonesty by devoting it to religious purposes. Situated in the "plain of Ripoli," two or three miles from the city limits, on the way to Arezzo, it was better suited for a contemplative order than for one of the apostolic character of Saint Dominic's. Mamachi thinks another community had occupied it.[2] Be that as it may, it was free when the builder heard of the wonderful preaching of the holy man from Caleruega in Bologna. So he hurried to that city, attended one of the saint's sermons, and then offered the place to him. Some writers say that the proffer was accepted at once, and the delighted donor accompanied the first missionaries back to Florence.

When the fathers arrived at the hermitage of Ripoli, and saw its lonely, remote location, some of them likely wondered if their prayerful, mortified superior might intend to sacrifice the active side of their institute, which they had seen brought so prominently to the fore in

[2] Page 603.

Bologna, to the retired and cloistered side. They did not have long to wait before learning his views. Although the house was small, John of Salerno felt that it would suffice for a start. The first few days he spent in setting the place in order. Then he called the community together, and made known his plan of action. The life of a Friar Preacher, he said, is that of an energetic apostolate. They had come to humble Ripoli, not for their own sakes, but for the spiritual welfare of the faithful in the Province of Tuscany. The work would commence on the morrow, and every man would be expected to do his duty.

Day by day the little handful of soul harvesters left their hemitage at an early hour, in bands of two, that they might preach the word of God in Florence or elsewhere. In all things the diminutive superior, with a great mind and magnanimous soul, set the example, as well as led the way, which he would have the others follow. They assembled the people in churches, public squares, market places, open plains — wherever they could procure an audience. In the evening, unless too far away, they returned to their quiet abode for prayer and meditation.

Proud, cultivated Florence was stirred to the very core by the eloquence and zeal of the new religious, in whose lives there seemed to be naught of the worldly. The effect of their sermons was enhanced by the patience with which they trudged afoot back and forth between Ripoli and the city. They were on every tongue—in every mind. Their preaching was discussed in public, no less than in private. Repentant Deodate seems to have taken care of their secluded home while they were absent, as well as to have contributed towards their

maintenance. No doubt he was happy in the realization that his work of amends bore such rich fruit.

Among the band of missioners, men of God though they all were, John of Salerno shone especially for his oratory, virtue, and quest for souls. None of them appeared quite so heroic as he. Whilst his example, fatherly government, and kindly admonition ever urged his confrères on in their exertions, his fine judgment and tact won the confidence of the faithful. All this combined with his superb scholarship and rare devotion to bring him the affection of the archbishop, John di Velletri, together with that of the vast majority of the diocesan clergy. Indeed, our Friar Preacher had every qualification for a perfect superior and a successful fisherman of men. Thus it is no matter for wonder that he was retained at the helm of his Order in one of Italy's most beautiful cities, yet ever a maelstrom of political intrigue.

Saint Dominic is said to have been so impressed with the reports of the good effected by his brethren in Florence that he paid them at least one visit, and was delighted with their fervor and zeal.[3] Their benefactor, Deodate, seems to have lived less than a year after they settled in his hermitage. His death deprived them of their principal source of support. This misfortune, together with the fatigue of walking back and forth each day between the city and the "plain of Ripoli," caused the Florentines to obtain permission for them to use the hospice of Saint Pancratius, which stood at the side of the church of the same name within the municipal limits, until a more suitable place could be obtained for

[3] There is considerable speculation as to how often Saint Dominic visited Florence, and the dates of his sojourns there.

them. John of Salerno gladly acceded to the proposal, and moved his community thither at once, for this more convenient location would be of great aid to his confrères in their work.

From Saint Pancratius' the fathers were soon transferred to Saint Paul's. There, however, as was but natural, objections against their presence were raised by the clergy stationed at that church. John and his companions, while continuing their labors, bore all difficulties with admirable patience. Fortunately, no doubt in answer to their prayers, providence came to their aid. A Father Foresio, rector of Santa Maria Novella, touched by their virtue, zeal, and forbearance, offered them his church, together with the buildings attached to it, on condition that they would pay a moderate allowance each year for his support. Our blessed, in his capacity as superior, gratefully accepted the generous proffer. Cardinal Ugolino, the papal legate whom we have so often seen in the rôle of a friend of the Order, and Archbishop di Velletri warmly approved of the project.

Santa Maria Novella passed into the hands of the Friars Preacher, November 8, 1221.[4] Thus John of Salerno became the founder of the great convent at Florence, which was destined to become one of the most historic and beautiful in a religious institute renowned for its learning and deeds, as well as for its cultivation of the artistic. Many noted clergymen were trained and educated there. Not a few of Italy's most famed painters, sculptors, and architects were employed there. It is still an object of delightful study for artists from

[4] See also BROWN, J. Wood, *The Dominican Church of Santa Maria Novella at Florence*, p. 48.

every part of the world. Because of its exquisite decorations, Michael Angelo was wont to call it "The Bride."

Florence had become one of the strongholds of the new Manicheans in Italy, whence their evil influence spread throughout Tuscany. They hesitated at nothing for the propagation of their destructive principles. In the subject of our sketch they met with a relentless foe. Day and night he opposed them, whether by deed or word. Never was he known to quail before their threats or attacks. His fearless action and preaching not only produced the most salutary effects, but even won for him the name of "hammer of heretics."[5] He must ever rank high amongst those brave Friars Preacher who helped to free the Italian Peninsula from the dangers of Manicheanism and Albigensianism.

The persuasive eloquence of the man of God combined with the odor of his sanctity and the fire of his zeal to draw many and brilliant subjects into his Order. They came from numerous places, but especially from Florence, Prato, and Pistoia. Among them was the noted Hugh of Sesto, a canon at Saint Paul's who had led the opposition to the fathers at that church. Others who should not be omitted were: Roderic, a canon at Saint Peter's; James Rabacante, who later succeeded John of Salerno as prior of Santa Maria Novella; Ottavente di Nerli; Roger Calcagni, who became the first papal inquisitor at Florence and bishop of Castro; Father Buoninsegna, a martyr at Antioch who is commonly called blessed; Ambrose of Rimini, a celebrated preacher who became bishop of his native city; Thomas Morandi, honored with the miter of Fano; and Aldo-

[5] MORTIER, I, 201.

brandini Cavalcanti, entrusted with the charge of the Diocese of Orvieto. We might mention more, but those given above suffice to show the character of those whom the early disciple brought into his institute.

Blessed John had a special gift for governing others. He seemed to read dispositions almost as he would read a book. In all things he showed himself a father, brother, friend, and servant to those under his charge. He dominated their wills by kindness, quickened their zeal by his own, directed them along the path of perfection by his example and gentle words. The love which he bore them merited the affection which they gave him.

Whatever he did, the man of God was doubtless guided by the lessons which he had received from Saint Dominic. He had lived under the patriarch at Bologna, had met him in Florence, and of course had come in contact with him at the general chapter of 1221. Some writers say he was the saint's travelling companion on several apostolic journeys; but this statement seems doubtful.[6] However, such was his love for the Order's founder that he no sooner received word of his serious illness than he started in all haste for Bologna, where he arrived just in time to receive the dying man's last blessing and the assurance that he would be more helpful to the infant institute in heaven than he could be on earth. Such is the importance which one saint attaches to the word of another, that we are justified in believing those of Dominic must have acted as an inspiration for Blessed John of Salerno the rest of his life.

God enriched the soul of this early disciple with many

[6] The date given for our blessed's entrance into the Order, his labors in and around Florence, and the many other companions Dominic is said to have had incline one to question this statement.

choice graces. One of the things which greatly aided him in the spiritual direction of others, whether in his Order or without it, was the faculty often accorded him of reading their consciences. Many a time did he make known to his penitents sins which they had forgotten. This gift, quite naturally, increased his influence; and he was careful to use it only for the spiritual betterment of those who sought his aid. Not a few miracles were also attributed to him, but these he did all in his power to conceal.

There is an adage which tells us that the ways of God are not the ways of man. Rare is it that providence does not permit even the most faithful servants of Christ to be tried in the crucible of temptation; but, as Saint Paul assures us, the temptation is always accompanied with the grace necessary to overcome it. So it was with John of Salerno. There were those who sought to lead him from the path of virtue. Yet his resistance not merely saved him from sin; it issued unto his greater glory before God and man. It made him "the good odor of Christ" even unto the conversion of those who thirsted for his ruin.

Among our Friar Preacher's notable works for the benefit of religion in Tuscany must be placed the establishment of the first community of Dominican Sisters in the province. These he started in the hermitage of Ripoli, built by Deodate del Dado, sometime after the fathers had left it. He had great faith in the prayers of these holy women, and trusted to their intercession as an aid to the success of his work and that of his confrères. In later years, because the neighborhood of Florence became infested with brigands, these sisters moved into the city. There they divided into two com-

munities. One of them retained the old title of Ripoli, while the other took the name of Saint Dominic. Both long continued to edify the Florentines by their saintly lives and to bring blessings on the Church of the municipality by their perpetual orisons.

So labored on Blessed John of Salerno until the end of his useful life. Father John Caroli and other earlier writers speak of his toil and his heroic virtue in terms of the highest praise. They tell how he was loved and venerated, how his confrères mourned his death, and how the people of Florence turned out in a body for his funeral; but they give us no further indication of its date than to say that it happened after many years of faithful labor (*"quumque multis jam annis . . . . . laborasset"*). In the light of this assertion that he surrendered his pure soul to God in Florence after long years of constant service, one can not accept the statement of those later authors who say that he died in 1225. As a matter of fact, the *Année Dominicaine* assures us that Gregory IX, who ascended the papal throne in March, 1227, entrusted him with some reformation work in the Diocese of Chiusi, which he brought to a happy termination.[7] The same publication, by way of guess, places the holy man's death in the thirties of the thirteenth century. Yet it is just as probable that it occurred in the following decade.

Our blessed was buried with great honor in the Church of Santa Maria Novella, where his tomb immediately became a place of pilgrimage for the faithful. A number of miracles were attributed to him. It would seem that there were several translations of his relics, one of which doubtless took place when his body was

[7] VIII, 484.

removed from the old church to the new. On these occasions the faithful of the city and neighboring places came in immense crowds to pay honor to one whom they held in deep veneration. The last, and possibly the most notable, ceremony of the kind took place on February 18, 1571. At this time his relics were placed in a tomb and chapel specially dedicated to his memory. Pius VI, who reigned from 1775 to 1799, officially ratified the immemorial cult to John, permitted his Order to say mass and the divine office in his honor, and appointed August 9 for his feast day.

BLESSED ISNARD OF CHIAMPO

(OR VICENZA)

Blessed Isnard is another very distinguished and saintly first disciple of Saint Dominic whom Father Touron somehow overlooked. Of Isnard's life up to the time he entered the Order practically nothing is known with certainty; whilst some of the statements anent his debut as a Friar Preacher are irreconcilable among themselves, and contrary to facts which have been ascertained in later years. Chiampo, a small town not far from Vicenza, Italy, was most likely the place of his birth; yet there are those who give the latter city this honor. Some think he was born of poor parents, and spent his youth in poverty. Others suggest that he belonged to a wealthy family by the name of Isnardi, which has been long extinct.[1]

[1] ALBERTI, fol. 189 ff; *Année Dominicaine,* I (January), 633-635; BALME-LELAIDIER, *Cartulaire de Saint Dominique,* II, 359; BZOVIUS

It is beyond doubt that the future wonder-worker received the habit in Bologna, from Saint Dominic, in 1219; for this is a point on which nearly all the early authors are in accord. This truth seems certainly to prove that he was a student at the university there, and far advanced in his studies. At that time only such applicants were accepted; and this fact is a strong proof that his parents were well-to-do, for only the sons of this kind were given a higher education. Without exception the writers tell us of his singular purity of heart and religious disposition. His mind had been carefully guarded against the evils of the day, and in Bologna he proved faithful to the lessons of his earlier youth. Association with the holy man from Caleruega quickened his efforts for holiness of life and the salvation of souls.

For ten years after he entered the Order of Saint Dominic, we have no positive knowledge of where Isnard made his home. Yet the indications are that he spent this time between Bologna and Milan. In which case, of course, he labored energetically in those parts of Italy. Although a quite corpulent man, we are told, he was endowed with extraordinary energy, and was very gracious in action as well as in word. San Eustorgio, Milan, was most likely his convent for the greater part of this decade. So at least thinks Rudolph Majocchi, Blessed Isnard's latest hagiographer.[2]

(Bzowski), XIII, col. 520; CASTILLO, pp. 238-239; FRACHET, Gerard de (Reichert ed.), pp. 227-228, 302-303; MAJOCCHI, Rudolph, *Il Beato Isnardo da Vicenza;* MALVENDA, pp. 664-665; MAMACHI, p. 545; PIO, col. 33. Father Marchese, strange to say, overlooks Blessed Isnard in his *Sagro Diario Domenicano.* Too much carelessness about their statements is shown by some of the other writers who speak of him. In this sketch we have followed the thorough and well documented little biography by Majocchi.

[2] *Il Beato Isnardo da Vicenza,* pp. 35-36.

In more than one of our sketches, but especially in that of Saint Peter of Verona, we have seen how the Albigenses and kindred sects overran northern Italy at that date. Milan was one of the centers of Dominican activity against them; and it was from Milan that the convent of the Order in Pavia was founded. At Pavia the heretics were long in the ascendency. The city was also a stronghold of Frederic II, whose Ghibellines, always opposed to the Holy See, constantly persecuted those who favored the authority of the Church. When, in 1230, zealous Rodobald Cipolla became bishop of Pavia, he found religion in a sad plight in his diocese, and began at once to seek means for a reformation.

Blessed Isnard's reputation for holiness of life, zeal, eloquence, power over the souls of others, and fearlessness was broadcast. Most likely he had already preached in the Diocese of Pavia—perhaps many times; for the Friars Preacher of Milan carried their work in every direction. Possibly, too, he and Bishop Cipolla, himself an energetic character, had become friends at a prior date. Anyway, one of the new prelate's first steps for the spiritual betterment of his flock was to invite the subject of our narrative from Milan, that he might establish a house of the Order at Pavia. This was in 1231; and before the close of the year we find the fathers actively engaged in their apostolate under the leadership of the man of God from Chiampo.[3]

The convent, which Rodobald Cipolla generously helped to erect, stood in the little village of Ticino, a short distance outside the walls of Pavia, and was given

[3] Some authors say that Isnard established the convent of Pavia in 1221, which certainly seems an error.

the name of Saint Mary of Nazareth. Throughout Italy the Friars Preacher were known as an effective aid to the hierarchy against the evils of the day. Thus Bishop Cipolla felt that, at least under Isnard, they would be an immense help to him in putting an end to the inroads of the enemy, and in freeing his diocese from the many ills in which it was enmeshed. He had not long to wait before he saw that his choice of auxiliaries was no mistake.

However, the task proved difficult, trying, and full of danger. On the one hand, the faithful, through long bad associations, had become so cold, careless, and wayward in the practice of their religious duties that it was exceeding hard to arouse them to a sense of their obligations. On the other, the Ghibellines and sectarians, ever of stubborn mood as well as violent in their methods, were even less subject to management. These possessed little or no faith. Besides they were loath to change their views, to amend their lives, or to part with the earthly goods which they had obtained by robbery or dishonesty.

As is ever the case in such conditions, the Friar Preacher's success began with the poor and the laboring classes. For these he had a special love. He gathered them around him at the conventual church, instructed them in their religion, and inspired them with a love of its practice. Although he met with much opposition at first, it was not long before he had completely changed their lives. Reports of the good thus effected soon spread near and far. Meanwhile, he and his confrères preached throughout the City of Pavia and its environments—in churches, public squares, market places, or wherever they could find a space large enough

for an audience. Gradually the wealthier Guelfs, and even not a few of the Ghibellines, began to harken to the call of grace and to receive the sacraments.

Among the little band of missioners Isnard shone with special brilliancy for his saintliness, zeal, and eloquence. The influence which he soon began to wield over the people caused the leaders of the heretics to single him out for their hatred. They mocked and ridiculed him, publicly spurned him, laughed at his corpulent figure, defamed him, threatened him, did everything in their power either to bring him into disrepute or to make him desist from his tireless apostolate. All was in vain. His sermons were incessant. He challenged his enemies wherever he met them. If they undertook to answer him, his inexorable logic put them to shame, or reduced them to silence. Never was he known to be ill natured, or to lose his patience; yet he showed the fire of divine love that glowed within his breast.

No doubt as much to demonstrate the holiness of His faithful servant as for the benefit of those to whom he preached, God blessed Isnard with the gift of miracles. The early writers mention many wrought by him both before and after his death.[4] These, quite naturally, quickened and strengthened the faith of the Catholics. They also gradually underminded the influence and broke the spirit of the heretics, many of whom were brought into the Church. By the time of the holy man's death, the Diocese of Pavia was free from attacks by Albigenses, Catharists, and similar sects. They had gone to other parts, been converted, or held their

[4] Some authors hardly say more about Isnard than give a list of the miracles he wrought.

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peace. No one could be found who would profess their principles. It was a glorious apostolate brought to a successful termination.

The Ghibellines, or adherents of Emperor Frederic II, gave Christ's ambassador no end of worry and trouble. These were the rich who were not guided by their consciences in the acquisition of wealth; politicians without scruples; and soldiers of fortune, whose restless spirits ever led them into the service in which they might expect the greatest booty, license, and excitement. The machinations of the German monarch helped to keep them in keen antagonism to ecclesiastical authority and the interests of religion; which, of course, rendered them less responsive to our blessed's impelling eloquence or the strong influence of his holiness and miracles. We may judge of the contempt of these friends of Frederic for the Holy See from the fact that their acts more than once led to a papal interdict on Pavia.

Still these men, who could laugh at an excommunication and interdict from the highest authority in the Church, perforce loved and admired Father Isnard. His charity, his zeal, his gentle goodness, his purity of heart, his constant efforts for the right, which they witnessed day by day, simply wrung respect from them. His dealings with Frederic II must have been much like those of John of Wildeshausen. Even when Bishop Cipolla was driven into exile, Isnard and his band of missionaries were left to continue their fruitful labors. In the absence of the ordinary, the clergy who still remained in the diocese seem to have gathered around the subject of our sketch for guidance. Possibly the saintly

prelate, at the time of his departure, placed him in charge of his spiritual vineyard.[5]

Despite the turbulence and the anti-ecclesiastical spirit of the day, the holy Friar Preacher from Chiampo effected untold good even among this class of citizens. Documents which have escaped the ravages of time show that some, who deferred conversion until on their death-beds, made him the instrument of their restitution. Others entrusted him with their charity and benefactions. Historians call him an apostle of Pavia, and largely attribute the preservation of the faith in the city to his zeal.

Another proof of the respect and confidence which Isnard enjoyed among all classes, as well as of his reputation abroad, is found in the incident which we have now to tell. From early times the Diocese of Tours, France, possessed landed estates in and around Pavia. Because of the political disturbances and the Ghibelline spirit, to which we have referred, the canons of the Tours cathedral found it impossible to collect their rents. In this dilemma, they appointed our Friar Preacher their agent; for they felt that he was the only man in northern Italy who either could obtain their dues for them, or would dare undertake the task. This was in 1240, the year after the historic excommunication of Frederic II by Gregory IX. The affair shows how wisely Isnard steered his course, how all venerated him at home, and how well his courage and prudence were known even in France.[6]

Like a number of the early disciples of Saint Dominic

[5] Bishop Cipolla has been beatified. *See Acta Sanctorum,* LIV (6th vol. for October), 127 ff.

[6] MAJOCCHI, *op. cit.,* pp. 89 ff.

whose lives we have outlined, the apostle and reformer of Pavia did not feel that he had done his all for the benefit of religion until he established a community of Dominican Sisters. These he placed in the immediate vicinity of his own convent, that he might the better look after their spiritual welfare. Their house bore the same name as that of the fathers—Saint Mary of Nazareth. Although he had perhaps never seen Prouille, his double institution at Pavia must have been much like that with which the Order started in southern France. The dowries of many of these sisters indicate that he founded them, in part, so that wealthy worldly dames, whom he had converted, might have a place in which they could more completely give themselves to the service of God. Saint Dominic, it will be recalled, established the community of Prouille principally with women converted from Albigensianism. When, some years after our blessed's death, the fathers moved into the city proper, the original Saint Mary of Nazareth was turned over to the sisters.

Isnard had a profound devotion towards the Mother of God. He perpetually preached her protection over the faithful. In every way he propagated love and veneration for her. Father Majocchi thinks that this apostolate was of immense aid to him in his work of reformation; for no other piety seems to be more congenital to the affectionate Italian character. He labored zealously on almost to the very last. At least the *Lives of the Brethren (Vitae Fratrum)* say his final sickness was a matter of only a few days. The manuscript annals, or chronicles, of the old Friar-Preacher convent at Pavia tell us that he surrendered his pure soul to

God on March 19, 1244. He knew that the end was near, prepared for it, and died as holily as he had lived.[7]

We have no account of the funeral of the man of God. Yet the great love and admiration in which he was held justify one in the belief that the Pavians attended it in immense numbers. Perhaps the sad event plunged the city in no less grief than his own community. He was buried in the Church of Saint Mary of Nazareth, where his tomb became at once a place of pilgrimage for the city and province of Pavia. Not a few miracles were wrought in answer to prayers to him. The name Isnard was often given to children at their baptism.

Later, for various reasons, the fathers moved into the city proper. First (1281), they took possession of San Marino, but gave up this place the next year for Saint Andrew's. There they remained until 1302, when they exchanged Saint Andrew's for Saint Thomas', which was better suited to their purposes. At this last location they at once began a splendid temple of prayer, which was completed between 1320 and 1330. The body of Blessed Isnard, which had been brought from the extra-urban Church of Saint Mary of Nazareth to Saint Andrew's, while the fathers lived in the latter convent, was again translated and enshrined in a marble sarcophagus built for the purpose in a chapel of the new Saint Thomas' Church. The devotion of the people followed his relics to both of these places of rest. Nor is it any stretch of fancy to imagine that the two translations were times of great fervor for all Pavia.

[7] *Vitae Fratrum* (Reichert ed.), p. 228; MAJOCCHI, *op. cit.*, p. 99. Some of the authors give no date for Isnard's death; others simply place it in 1244; Majocchi tells us the exact time.

Unfortunately, in a spirit of zeal and friendship, the fathers gave the use of Blessed Isnard's Chapel, as it was called, to the University of Pavia for religious functions. Although its walls were afterwards decorated with paintings commemorative of the chief events in his life, these academic associations tended rather to decrease veneration for the saintly Friar Preacher. The misfortunes of Pavia during the Spanish-Austrian reigns of Charles V and Philip II, which lasted almost throughout the sixteenth century, well-nigh caused him (or rather his final resting-place) to be forgotten even by some members of his own Order, and his relics to be scattered to the winds. Happily the researches of Pavian historians helped to avert such a disaster.

In spite of the most thorough identification, however, and to the great sorrow of the fathers, the rector and senate of the university, though without authority in the matter, later compelled our blessed's sarcophagus to be taken from the chapel and destroyed. This was in 1763. But, before its removal, the community reverently gathered up his relics and placed them in a wooden chest. All this was done in the presence of Cardinal Charles Francis Durini, who then closed the box, and fastened it with his seal. Thence until the suppression of Saint Thomas' Convent by Emperor Joseph II, in 1785, Isnard's relics were carefully preserved in the archives. The fathers then took the chest, with its precious contents, to Saint Peter's. When, in 1799, they were also forced to leave this abode, they gave their spiritual treasure to Bishop Joseph Bertieri, O. S. A. This prelate, after an official examination, not only entrusted Isnard's relics to the Church of

Saints Gervasius and Protasius, but even ordered them to be exposed for public veneration.

It looks providential that, under all these changes and difficulties, popular devotion for Saint Dominic's early disciple did not completely die out. That it continued to exist shows the unalterable love in which the Pavians held him. Bishop Bertieri's act gave it new life. In 1850 portions of his relics were given to Chiampo and Vicenza. Old paintings of him here and there, which represented him as a saint, also helped the cause. In 1907 the diocesan authorities of Pavia approved of his cult, and requested the Holy See to accept their decision. The late Benedict XV, of happy memory, after a thorough investigation by the Sacred Congregation of Rites (that is, in 1919), granted his office and mass to the Friars Preacher and the Diocese of Pavia. March 22 was appointed as his feast day.

Isnard is the last of the original disciples of Dominic to be accorded the honors of the altar. The late date of his beatification affords the hope that several others of them may yet be similarly dignified by the Church.

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